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Sisters of Service

International Year of Disabled Persons 1981

Année internationale des personnes handicapées

Field at Home

Vol. 57 No. 1 Spring 1981

Field at Home VOL. 57 No. 1 SPRING 1981

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from the EDITOR'S DESK

THE YEAR 1981 was designated by the General Assembly of the United Nations as the Year of Disabled Persons.

Disabled persons are very "special" people. Terry Fox's heroic trek across some three thousand miles of Canada must surely have impressed so many Canadians of the importance of setting a goal and striving towards that goal. Terry's goal was humanitarian. I saw him when he was in Ottawa, with a police escort and a few young followers. I was struck with the thought that he was not doing this to gain fame but working so intensely for a goal – that of helping in Cancer Research.

Everywhere you look you can see disabled persons in Canada or wherever you are – some are polio victims, multiple sclerosis, arthritic and accident victims; some have been that way from birth. But they are REAL people – it could be YOU or ME!

Many of these people are very talented – artists, writers, lawyers, teachers, etc. Cathy Holmes, a M.S victim, is co-founder of the Hope Group, a self-help organization for M.S. victims; also a Canadian artist. Cathy says: "When one is healthy one overlooks so easily the really important things in life."

Jeff Morrison was a student at Queen's University when a diving accident left him a quadriplegic. He also is an artist and says: "I wish I could make everyone happy by what I do. I thank God for my talent and I hope I can leave a big mark so that my family, friends and my country will be proud of me."

Melodie Elliott-Clark, another artist and a quadriplegic, received a Vanier Award in 1977 as one of the year's five outstanding Canadians.

Melodie says: "I am told I am a very cheerful person and that my paintings make people happy. When I paint I talk to the Lord and He helps me."

Edna Humphries at the age of nine years was stricken with polio and is totally paralyzed. She is known as Canada's Grandma Moses.

Hazel Self, who emigrated to Canada from England, worked as a nurse until 1978 when she became a quadriplegic as the result of a diving accident.

Her remarks: "I am so thankful for being able to paint. Sharing the life and joy of creation in this way brings great satisfaction. What I cannot forget is the encouragement and interest that so many have shown. They share equally in my accomplishment."

The common denominator is their concern for others, and their gratitude to God and all who have helped them.

Continued on page 2

MAIL BAG

Mount Carmel Convent,
New Waterford, N.S.

Dear Sisters:

I am sending in my subscription fee of $2.00 for my copy of the *Field at Home*.

It is a delightful little book and I love it. Some weeks ago I watched "Man Alive" on TV and was amazed at the marvelous work done by your early sisters and especially so by the story of your foundress.

Yours sincerely,

Sister Anne Timmons

Paroisse de Saint-Jean-Baptiste
Ferland, Sask.

Bravo for an ever interesting magazine! Many challenging short stories, thoughts, ideas, quotations – gems.

Merci beaucoup.

Father Roger Ducharme

Cincinnati, Ohio, U.S.A.

Dear Sister Tunney:

Renewal time is here again. ("My! time is on wings"). As I have mentioned before, it is great to read about the S.O.S. family. Some of them, of course, I do not know, since 37 years is enough time to leave you "behind" so to speak.

The death of Sister Mary Quinn brings the list a little shorter, of the sisters I remember.

So Sister, please, enclosed is for renewal subscription for Sister Mary Austin, Halifax, N.S., and of course for myself.

Sister Mary Austin really enjoys the S.O.S. and she said "all the sisters in her house look forward to it as much as she does."

Sincerely in Jesus and Mary,

Sister Mary Kerr, S.F.P.

More Letters on page 23

From the Editor's Desk . . . *from page 1*

Let us do all we can to make the year 1981 a beginning and continuing of hope and support for these very "special" people.

God love them all!

"Faith even has its humour as we move closer to the joy of God.
It senses a secret victory, it knows that the final season of life is springtime,
that the promise of resurrection is backed
with all the weight of the infinite joy of God."

– From *Your Sense of Humor: God's Gift of Surprise*
Anthony Kelly, C.Ss.R.

HAPPY EASTER

Silver Jubilee – 1956 - 1981

Sister Joan Schafhauser

JANUARY 21ST was a very special day at the Motherhouse when the Toronto-resident sisters and Sisters Coates, Morgan, Coughlin and Hearn from St. Catharines, assembled in our Chapel for morning Lauds and Mass. For this was the Silver Jubilee of Sister Joan Schafhauser's entry to the Sisters of Service 25 years ago.

Father C. Crusoe, S.J., was the celebrant at Mass and in his homily Father referred to extracts from Karl Rahner's book *The Eternal Yes.*

"God is exit and entrance, beginning and end, centre and meaning. Everything belongs to Him, everything proclaims His glory, everything is subject to His grace. . . . Life should be a single acceptance of what inescapably is, an answer to an almighty call."

Following Mass, at a festal meal Sister Schafhauser was the recipient of the good wishes of all; also there were oodles of mail and gifts from friends, relatives and the Sisters of Service from Newfoundland, Labrador, to Yukon and British Columbia, evidence of the affection she has earned during her years on the missions and presently as Formation Directress at the Motherhouse.

Part of the celebration was a song composed by our Sister General, Helen Hayes, and sung by the sisters to the tune of "The Happy Wanderer." As the words of the song really tell the story of Joan and what she is about, I quote:

Oh Joan, Oh Joan, we're here today
To celebrate with glee
And in a special way we say
Happy Silver Jubilee.

CHORUS
Val da ri . . . Val da ra . . .
Happy Silver Jubilee.

One wintry day some years ago
You left your prairie home
To give your life and heart aglow
To serve the Lord alone.

You nursed and toiled out Edson way
Right after 60 Glen.
You nursed so long you thought you'd stay
And not come east again.

The best way to get rid of your duties is to discharge them.

You studied hard and labored long
In Public Health we know.
High Level then became your song,
From there you'd never go.

The need to have a Sister be
Prepared to teach recruits
Brought you from your northern see
For more intense pursuits.

CHORUS

To Rome you went to learn the best
Theology and prayer;
Back home you came to 10 Montcrest
To put in practice there.

The years have passed, all twenty-five
And still you're young, not old.
May you always be alive
To the blessings we have told.

This is the day the Lord hath made
What joy these days can bring
Oh may your memory never fade,
May your heart be free to sing.

We're grateful for your years so blest
With health and love so free.
We S.O.S. wish "All the best,
God bless this Jubilee!"

CHORUS
Val da ri . . . Val da ra . . .
Happy Silver Jubilee.

Sister Schafhauser was born and raised in Saskatoon, Saskatchewan, and received her nursing education at St. Paul's Hospital there. After graduation, Joan nursed at Biggar, Sask., a town which claims that it is "not New York, but Biggar." Perhaps an incentive to Joan to try for bigger goals. □

Scriptural Foundation For Community

R. HUDON, Ph.D., S.O.S.

WITHIN THE CHURCH religious are not a caste apart as are bishops, priests, and deacons. They belong to the laity and have no special place in the hierarchical structure of the Church. They are not called to a higher ideal than the ordinary Christian, nor are they called to a more perfect observance of the same ideal. Hence, what is said in the New Testament of Christian life in general can be applied strictly and liberally to religious life.

As things stand at present, religious life is the one force calling the parish and the diocese to true community. It is a sign of hope, not only to the world, but also to the Church. In terms of the altruistic love, a virtual sharing of goods, and of submission to the call of God in Christ, the religious community is what the diocese and the parish are called to be. The religious differs from the lay man or woman only in-so-far as the religious has formally assumed the responsibility of manifesting *in the community* the horizontal dimensions of the ministry of

Christ. With the establishment of Christianity, membership in the once despised sect was seen to have definite advantages, and whole cities and countries became Christian. The Church became a social institution and bureaucracy and ceremony conspired to push the element of true community into the background. It was then that certain individuals began to see the difference between the Church as they knew it and the Christian communities, and to re-create deliberately the ideal described in the Acts of the Apostles:

> "All those who believed were together and had all things in common, and they sold their possessions and goods and distributed them to all, as they had need. And day by day, attending the Temple together, and breaking bread in their houses, they partook of food with glad and generous hearts, singing God's praises and having favour with all the people. And day by day the Lord added to their number those who were being saved." (Acts 2: 44-47)

Thus the original religious communities were simply modelled on the first diocese. Religious communities acquired a social function by providing services (e.g., education or nursing), and as these services became social necessities the religious were gradually made subordinate to the service apostolate of the community. The needs of the individual did not weigh against the needs of the apostolate. The apostolate came to be regarded as the common good of the community, to which the individual was obliged to make a contribution.

The fact that the services which were traditionally provided by religious communities are being taken over efficiently by other organizations is an undisguised blessing. It has produced much heart searching and despair but it has also served to focus our attention on the authentic function of a Christian community according to the New Testament, and has thus revealed the perennial value of religious life.

It goes without saying that members of religious communities will continue to render service. I am not advocating that they should sit down and simply be. What is important is that religious recognize that the primary service they render to the Church and to the world is the witness of their life together as a community. Only in this way is adequate witness given to the horizontal dimension of Christ's mission.

Once the primacy of the existential witness provided by the quality of community life is firmly established, the community can undertake, either corporately or individually, any of the works of Mercy. Material services have their place, but this is very definitely a secondary one.

Because human nature is what it is, there will be a continual temptation to reverse the priorities and to transfer the emphasis from the primary (existential witness) to the secondary element (material services). There is an intangibility about existential witness that leaves us unsatisfied. Since we find encouragement in success, and stimulus in failure, we feel a need to measure the effec-

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It's much easier to be critical than correct.

---

tiveness of our apostolate. Thus we are unconsciously and imperceptibly pressured to give supremacy to services whose effects are capable of measurement.

This is a very long introduction, but I hope that you are satisfied that what the New Testament says of Christians is applicable to religious.

Now I will give you quotations to see the Scriptural foundation for:

1. **Prayer:** When we speak of community prayer we think normally of the Mass and the Office. The Office is an occasion when the whole community joins together to praise and thank God for the call to salvation which brought it into being. The Mass is a community prayer in a much more profound sense. It is not simply a prayer of the community, but a prayer which *builds* community.

When properly understood the prayer of petition produces the same effect. The most striking feature of the New Testament teaching on the prayer of petition, is its emphasis on the infallibility of such prayer. (Mt. 21:22; Lk. II:10) Mt. 7: 7–11; Mt. 18: 19–20; Jn. 15:7; Jn. 15:16–17.

The God who answers prayer is the God who is in Christ who is in the community.

The indwelling Spirit bestows inner goodness and enables man and woman to be fully human. It is the Word, or Jesus, that makes us free. Jn. 8:31–32; 2 Cor. 3:17; Jn. 14:26; Gal. 5:22; 1 Tim. 11:19. It is not only individuals who need the humanizing experience of beauty and love to grow in their humanity. Communities need it in order to perdure and grow as communities. The penetration into reality, which we call contemplation and the love which completes it, make it possible for unique individuals to be bound together into a oneness.

St. Luke, in the Acts of the Apostles, a book professedly dealing with activity, and apostolate, repeatedly speaks of the community and individuals in it as being at prayer. The letters of Paul are likewise replete with admonitions to prayer, *continual* prayer. The infant Church was a community, because it had a vision and it kept its vision because it was contemplative.

2. **Poverty:** Lk. 8:14; Mt. 6:24; Lk. 6:24; Lk. 12: 33–34. Note that it is not ownership of goods that is condemned but the failure to share them.

Jn. 12:6; Acts 21:24; Lk. 16:19–31; Lk. 14:12–14 (Mt. 5:3; Lk. 6:20) Mt. 11:8–11; Lk. 12:33; Mt. 19:27; 2 Cor. 6:10; 2 Cor. 8:9.

3. **Chastity:** The classical New Testament passage cited as the basis for the vocation of celibacy is Mt. 19:12. Nothing more concrete nor more specific is to be found in the New Testament, but I think we can gain a valuable insight if we compare the two texts, which are not normally looked at together. Both appear in the Gospel of Matthew.

"He who loves his father or mother more than me, is not worthy of me and he who loves son or daughter more than me is not worthy of me. (10:37; 19:29)."

And stretching out his hand towards his disciples, he said: "Here are my mother and my brothers. For whoever does the will of my Father in Heaven is my brother, and sister, and mother." (12:49–50) More quotations are: (Mt. 10:37; 19:29); Mt. 12:49–50; 1 Cor. 7:7.

4. **Obedience:** Because obedience frees, biblical man can say, "Having sought your precepts, I shall walk in all freedom." (Ps. 119:45 – J.B. – Jerusalem Bible)

This is why he does not merely tolerate the divine will, not merely carry it out. He loves it: "Your commandments fill me with delight." He can shout: "I love them deeply." (Ps. 119:47 J.B.)

This is why scripture in both Testaments also insists on obedience to human superiors. Examples: Heb. 13:17; Mt. 23:2–3; Rm. 12:1–2; 1 Pet. 2:13; 5:5.

Scripture sees as complementary what small minds see as incompatible.

5. **Root of Community – Shared Vision:** At the core of communion, is vision. Only people who see deeply together can be deeply one together. Civility, politeness, even cordiality do not make community. Residents in a motel may have all this as they meet in the dining room or lobby. Man penetrates and possesses reality by seeing, and the more deeply he sees the more deeply he penetrates and possesses. Members of the *Ekklesia* gaze in fact upon that which was from the beginning, what the early disciples saw, heard and touched and proclaimed. (1 Jn. 1:1–12)

Other quotations for this shared vision would be: Lk. 10:23–24; Heb. 1: 1–3; Jn. 14:6; Ps. 19:8–9; 2 Cor. 5:14; 1 Jn. 1:7 J.B.

This can be said in still another way, a biblical way. The divine law and good human law as well, is a declaration of what love means in certain circumstances: "To love is to live according to His commandments." (2 Jn. 6 J.B.)

People opposed to obedience are opposed to love, just as they are at odds with freedom.

a) *Healthy Pluriformity*

How did the early Ekklesia look upon vision in its communal life? Our answer cannot be simple, and yet reflect the total reality. On the one hand the disciples took it for granted that the richness of Christ was such, that he could be presented in various but non-contradictory theologies. Not only do we have the synoptic, joannine and pauline pictures of the Master and His work, but ever among the first named, Mark and Matthew and Luke have their own ways, emphasis and purpose in presenting him. This complementary diversity was so taken for granted that it seemed to have occurred to no one to explain that it was permissible and desirable.

Saint Paul likewise saw room among the disciples for a plurality on open matters where no authoritative decision had been made. He urges the Romans to a mutual kindness and respect for differences in conscience regarding Holy Day observances and dietary matters. They are not to engage in argumentative dispute, but are to welcome all the brothers and sisters and allow each one freedom to follow his conscience (Rm. 14:1–5). The apostle was also strong in his insistence on the multiplicity of gifts within the Temple Church. The gifts were diverse, and the diversity was to be respected and received with gratitude. For all issued from one and the same Spirit. (I Cor. 12:4–11, 27–30)

b) *Remarkable Unity*

Now the shock. The same early traditions (synoptic, joannine, pauline) were inflexible in their insistence upon a uniform acceptance of the *core deposit* as

it was presented by the leaders and teachers. It would be dishonest to pretend that the New Testament does not say far more about *unity of belief* and *practice* than it does about plurality. Our contemporary bias makes it difficult to see and accept this, but the facts are plain.

This message is proclaimed in a number of different ways. Here are some quotations: Eph. 4:3–6; Gal. 3:28; Mk 3:25; 1 Cor. 1:10 ff; 11:17–19; 12:25; 1 Pet. 3:8; Phil. 3:17; 2 Cor. 13:11; Eph. 4:11–13; 1 Cor. 12:14–21.

The nub of the matter, however, is *shared vision.*

Whence comes *shared vision* in the Christian enterprise: In the secular sphere, we attempt to communicate vision by persuasion, information, advertising, propaganda. In the Gospel sphere these same means are useful, but in the long run only God can bring about unanimity of mind. This is said in a number of different ways: 2 Cor. 1:24; Phil. 3:15; Eph. 1:10; 1 Cor. 12:12–13; 2 Cor. 3:3; 2 Tim. 1:14; 2 Tim. 3:16; 1 Thess. 1:13–14.

When St. Paul speaks to a group of women at Phillippi, Lydia hears the words, as do all the others, but for her to heed what Paul is saying the Lord has to touch her heart and open it (Acts 16:14). What is true of Lydia is true of everyone: God opens the heart or it is not opened. It is the Spirit alone who leads men to the complete truth (and vision must be complete or it is not vision), who calls to mind all that the Master has taught (Jn. 16:13; 14:26).

6. **Caring Makes Community:** The person who cares is interested, sincerely interested. Saint Paul, for example, is concerned, not curious, about the Phillipians (Phil. 2:19–20) and he is happy that they are concerned about him (Phil. 4:10). As a matter of fact he is anxious for all the Churches (2 Cor. 11:28), an dhe admonishes his followers that they must prefer others' interest to their own. (Phil 2:3–4)

Other quotations concerning genuine interest are the following: Rm. 12:15; 1 Cor. 12:26; 2 Cor. 1:7; Heb. 10:25; Jam. 1:19.

Eagerness to listen to another is an especially sound index of interest, because the others' statements are revelatory of his person. Perhaps the reason most of us rather speak than listen is that we are far more interested in ourselves than in others. A caring community is a listening community.

Reverent Courtesy

Courtesy is common to civilization. One does not have to be a Christian to be polite. But evangelical courtesy is not simple politeness, for it is born out of reverence for the sublime dignity of the human person, made in a likeness to Beauty itself. Christian courtesy is a recognition that man is only a little less than a god, that all things lie under his feet. Several quotations for this subheading: Ps. 8:5–6; Ps. 139: 13–14; 2 Cor. 3:18; Eph. 2:10; Rm. 1:7; Jn. 3:16; 1 Pet. 3:16; 2 Cor. 1:12; Tit. 3:2.

Leaders are people who will face the music even if it means they must turn their backs to the crowd.

Encouragement

Concern strengthens and means to strengthen.

Quotations to bolster this are taken mostly from Paul. Thess. 2:12; 1 Cor. 14:3; Rom. 1:11; 1 Cor. 1:7–8; Acts 16:40; Acts. 18:23; Acts 20:12; Rom. 16:2; 1 Thess. 5:11; Acts 15:32; Rom. 1:12–20; Acts 18:27.

Hospitality

"People who have welcomed strangers, have entertained angels without knowing it." So we are told in Heb. 13:2.

The early disciples took this idea seriously. Hospitality was an expected trait, a duty, an expression of care for one's sisters and brothers. We find this kindness directed especially towards the early missionaries.

Phil. 22; 3 Jn. 6–8; Col. 4:10; Rm. 16:2; Phil. 2:29; Tit. 1:8; 1 Cor. 16:11; Tit. 3:13; Rm. 16:23.

"We are saturated with delight of the Lord, especially in our communion with him. The rays of his uniting truth bind a community together when the members ponder his word in prayer." (Dubay).

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SISTERS OF SERVICE . . . Caring Citizens of our Community

From Edson *Leader*

Somehow it seems very appropriate that the official abbreviation of the Community of The Sisters of Service is S.O.S., the internationally known call for assistance: "Save Our Souls!"

It was because the cry for help by many new settlers in this vast Dominion was heard by a few men and women of vision, that the Community of The Sisters of Service was founded on August 15, 1922, in Toronto.

Women joining the community did so because they wanted to serve God through serving their fellow men. They became involved in different kinds of work all across Canada, especially in the West. They taught, welcomed immigrants at the Halifax docks, ran residences for needy women, taught religious education in schools and rural settlements and operated hospitals.

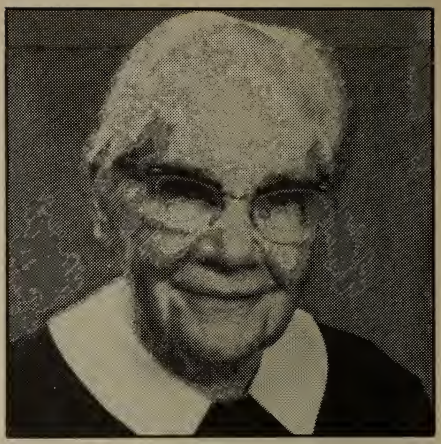
It was because they recognized the need for hospital care in Edson that the Sisters of Service came to this town in 1926 and opened their first hospital here. Though the buildings have changed, the Sisters still own and operate the present St. John's Hospital.

Throughout their years of service many members of the community have served in Edson. Following is a list of those Sisters who have worked here in the hospital as well as helping with the religious education in the Edson Sacred Heart Catholic parish:

Sisters Agnes Brunning, Brigid Knopic, Mary Reansbury, Mary Roberts and Martha Knechtel, Administrators, Sisters Hermine LaMothe, Margaret Muldoon, Beatrice DeMarsh, Margaret O'Reilly, Margaret O'Hare, Ellen Bryden, Margaret Murphy, Celestine Reinhardt, Clara Graf, Eileen Gallagher, Margaret Guest, Agnes Hearn, Rose Jansen, Mary Phillips, Rita Sullivan, Bertha Jackson, Leona Rose, Ann O'Brien, Ella Zink, Kathleen Allen, Dorothy Daley, Evelyn Tunney, Joan Schafhauser, Mary Harding and Mary Halder.

Sisters who have served in Edson and are now deceased were: Catherine Wymbs, Lydia Tyler, Mary Quinn as Administrators; Sisters Mary Anne Paradis, Evelyn Donnelly, Mary Rodgers, Mary Burke, Stelle Dube, Ann Geraghty, Rose Jolicoeur, Ruth Mill, Josephine Dulaska and Jeannette Kinch. □

Sister Ann O'Brien



IN THE SECOND edition of *Streets and Roads of Saskatoon*, a recent publication, there is an item on page 138, which is of interest and edification to the Sisters of Service and friends, which reads:

O'BRIEN CRESCENT, TERRACE AND COURT

"O'Brien Crescent, Terrace and Court are in Silverwood Heights and were named for Sr. Ann O'Brien.

Sr. O'Brien, a native of Montreal, Quebec, came to Saskatoon in 1943 to be Executive Director of the Catholic Welfare Services, since named the Catholic Family Services.

Sr. O'Brien, because of her services over and beyond the call of duty, became a legend in her time. In tribute to her work the Catholic Family Services has set up in her memory a Scholarship Fund which provides $1,000 annually to students who are desirous of obtaining a Masters degree or a Doctoral degree in social work in a recognized university."

In the *Prairie Messenger* a while ago we read that Michael A. Rothery was the first recipient of the Sr. Ann O'Brien Scholarship and received $1,000 to assist in his Doctrinal studies in social work at the University of Toronto.

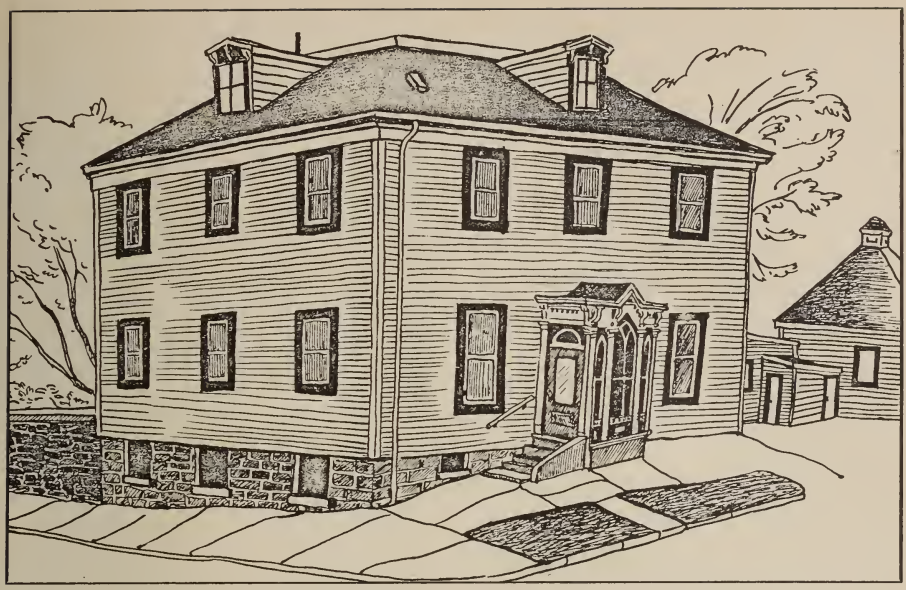
In 1974 Sister O'Brien was named Saskatoon's "Citizen of the Year." At a presentation in her honour it was said that Sister Ann O'Brien won the respect, admiration and friendship of all those who sought her assistance. Also, "her down-to-earth, practical approach, her wonderful sense of humour and her kind and warm manner have brought new hope and life to thousands of our citizens of every religious denomination and background. Such distinguished service was recognized and sincerely appreciated by the Saskatoon community."

The Saskatoon Separate School Board has named a new school in honour of Sister O'Brien. In his announcement, Walter Podiluk, the Director of Education, noted that as well as her work with Catholic Family Services, Sister was also the Attendance Officer for the Board for about 15 years. He also added that he spent quite a bit of his time chasing kids at the delegation of the Officer.

To mark the 75th anniversary of the Province of Saskatchewan, the Newman Singers of St. Thomas More College created a show entitled *Local Yokels* in which 25 Saskatchewan "greats" were saluted with songs, in a lighter vein. The songs ranged from "Don't Fence Me In" (a tribute to Louis Riel), "Jingle, Jangle, Jingle" (to NWMP James Walsh), and "Five Foot Two" (a salute to Sister Ann O'Brien).

Sister's friends, many of them "knights of the hi-ways and bi-ways," obviously do not forget her. When riding the public transit in Regina one day, a gentleman came to me and asked if I knew Sister O'Brien, and proceeded to relate how Sister had helped him. Some of them even arrived at St. John's Hospital in Edson and introduced themselves as friends of Sister O'Brien.

These happy memories could be considered a sort of "fringe-benefit" for a job well done as a Sister of Service – a job for God and Country. □



Historical Landmark

5206 Tobin Street, Halifax

CATHERINE SCHMELTZER, S.O.S.

To PROMOTE interest and public awareness of the extent and variety of the domestic architectural heritage of Nova Scotia the Heritage Trust of Nova Scotia arranges tours of historical homes from time to time. Tickets are sold – this year they were $6 each. We heard that between six and seven hundred were sold but this is hearsay only. Entrance was by ticket only and the day ended with tea at St. George's Anglican Church hall. St. George's Church is itself an historic building.

On Saturday, October 25, 1980, The Heritage Trust of Nova Scotia arranged two tours, each consisting of visiting five historical houses in Halifax; 5206 Tobin Street was on Tour 1. Four women acted as guides and only the first floor here was open to visitors. It was a beautiful afternoon and there was a steady stream of interested citizens, both old and young, from 1:00 to 4:00 p.m. Approximately 250 people came.

The following is from the Tour Guide brochure:

Sisters of Service Residence
5206 Tobin Street

It seems appropriate that the site of the Sisters of Service house on the corner of Tobin and Barrington Streets was the location of the first Roman Catholic mass which was celebrated in Halifax about 1759. By the Treaty of Paris, religious tolerance had been granted only to the French and Indians. Consequently Abbe Maillard gathered his flock together in a barn here, which was the first public place of worship.

Built in a Georgian style with a hip roof, this house was constructed in the early nineteenth century and is shown on Fuller's *Plan of the City of Halifax* of 1851. Other exterior features are the Victorian style porch which would have been added in subsequent years, and the three-sided dormers.

John James Sawyer, who was appointed High Sheriff for Halifax County in 1824, was living in this house prior to his death on May 21, 1873. Sheriff Sawyer was born in the United States and arrived at the Queen's Wharf on June 6, 1813, the day the victorious *Shannon* and the captured *Chesapeake* sailed up Halifax Harbour.

In the last 1870's Joseph C. Crosskill, the printer of the *Halifax Evening Reporter*, lived in the house, and at the turn of the century Frank Roberts, a merchant of the lobster canning firm of Roberts, Simpson and Company, resided there. For a couple of years, it was known as Pleasant Inn, and from approximately 1910 to 1941 it was the residence of James E. and Rebecca Donahoe. On April 27, 1941, the Sisters of Service purchased the house.

For many years the sisters have operated an interim home for girls, from other parts of Nova Scotia or Canada, who come to Halifax seeking employment. Each year from 260 to 270 young women are provided with a home-like atmosphere by the sisters.

Forty Years of History of Service

Early in May 1941, the Sisters of Service purchased and moved into the former home of the late James and Rebecca Donahoe, located at 2 Tobin Street, after having owned and operated a centre at 42 Morris Street in this city, from which the care of girls arriving from overseas and elsewhere, as well as many other social services, had been carried on for 16 years. Almost immediately, in 1941, it became necessary for the Sisters of Service to undertake extensive alterations to the building to provide adequate facilities for their work of caring for young women, who, at this time, were flocking to the city in order to seek employment in the many phases of war work. In spite of these extensive alterations, which were slowly realized, under great stress owing to war-time building restrictions and lack of available skilled personnel, it very soon again became evident that the premises were inadequate. In order to provide additional bedroom space, the sisters purchased an adjoining building at 8 Tobin Street (now demolished) and in April 1943 the two buildings were connected by an enclosed walkway.

In this complex, over 80 girls were housed and fed as they worked in vital war-time endeavours. For a period, girls were accommodated as they came off work shifts by using mattresses laid on the floor of the large lounge area, the girls stacking the mattresses in the morning, to provide space for the many social activities which took place in the same lounge during these years. Many Halifax residents, both Canadian-born and new Canadians, will remember the wonderful social evenings at 2 Tobin Street.

During this time the sisters were active in many fields – social service in conjunction with the St. Vincent de Paul Society, visiting the aged in their own homes and in their rooms at the City Home. Also, catechetical instruction in Church doctrine became a feature of each sister's life. This varied service continues to the presnt time, as needs become apparent.

Post-war society and life offered many opportunities for women, and the Residence program as it is today became well-established during the immediate post-war years, when Canadian girls continued to come to the city from the

You will never see far if you only look near.

outlying areas of Nova Scotia and other parts of Canada and the world to seek employment in Halifax.

Remembered for Immigration Work

The Sisters of Service are well known, and perhaps best remembered, for their work in the field of immigration, in which they were deeply involved from the time of their arrival in the city in 1925. Indeed, to meet the needs of immigrants was the underlying cause of their coming to Halifax at that time. As each trans-Atlantic liner berthed at the pier in Halifax, a Sister of Service was at hand to greet the passengers, frequently speaking to them in the language of their mother country. They were called upon to act as interpreters for baggage inspection through Canadian Customs, to purchase train tickets and sufficient food for families and others as they entrained for the long trans-Canada trip to their destination, to act as couriers, send telegrams, advise parents, and the hundred and one needs of new citizens in a new country. This strenuous work was carried out at all times, day and night, especially during the peak periods of immigration, when all the immigrants came to Canada by ship. As soon as the ship's passenger list was cleared, the sisters began the task of completing the hundreds of forms advising pastors of the church in the district to which each immigrant was destined, to ensure that a welcome awaited him/her upon arrival at the new home. This "referral work" as it was known, was no mean task, and was one of the key factors in ensuring the future well-being of the new Canadian upon his arrival in this country. Of course, this work at the Port of Halifax was not done in isolation, but rather as part of an enthusiastic team of workers, comprising the Port Chaplain, members of the Catholic Women's League and of the Knights of Columbus, as well as many interested and generous persons. Now, immigrants coming to Canada mainly arrive by air, and no longer do the sisters greet them as they set foot in their new country; however, the Sisters of Service will always be interested and eager to serve newcomers, and the children and grandchildren of those travellers who thronged through the ports in the earlier days.

Residence Work Still Goes On

Today, in 1981, the residence work still goes on in Halifax, and the program flourishes in answer to a continuing need. Each year, from 260 to 270 young women pass through the doors of the residence at 5206 Tobin Street, in order to avail themselves of the home-like atmosphere, good home-cooked food, and the active caring of the sisters.

An organized program of educational and recreational events aids a girl new to the city to adjust to the new life style and make friends, as she seeks employment or undertakes pre-employment courses. Having secured employment, a young woman may remain in the subsidized accommodation offered, until she is integrated sufficiently to feel ready to move into independent living, often with a friend from the residence. During the year 1979, 267 girls came to the residence for either long or a short stay – and so it continues – with the sisters taking a very personal interest in each one.

Historical Plaque Marks Site

The house at 5206 Tobin Street is located on or near the site where it is believed the first Roman Catholic services held in the Halifax peninsula took place in about the year 1759. Regarding this event, a commemorative stone plaque was erected on March 28, 1942, by the Historical Society of Halifax. This plaque may now be seen at the base of

He who is full of himself is empty.

the east wall of the building, on Barrington Street. The following article is from *The New Freeman*, Saint John, New Brunswick, March 28, 1942.

MARKS SITE OF FIRST MASS

Marking the spot where the first Catholic services were held on that peninsula about the year 1759, a tablet was unveiled October 8, 1932, by the Nova Scotia Historical Society in Halifax. . . .

Dean McManus [of St. Mary's Cathedral] explained that the property on which Mass was first celebrated in Halifax was owned by John Murphy, who came over with Cornwallis and was granted the land in 1749. There were three buildings on it, but the one in which the religious services were held was thought to be about where the intersection of Tobin Street is now.

By the Treaty of Paris religious tolerance was given to the French and Indians, but not to others. Consequently the beloved Abbe Maillard gathered his flock together in a barn here and divine services were held. The Fitzgerald family inherited the property from the Murphy's and the administration of it finally fell into the hands of the Tobin family, and later James Donahoe.

Dean McManus declared: "We are now standing on a spot where Mass was first celebrated on this peninsula in the year 1759 or 1760. In unveiling this memorial tablet the citizens of Halifax owe a great debt of gratitude to the Nova Scotia Historical Society and I voice a special tribute from the Catholics of the City."

The tablet was unveiled bearing this inscription: "In this vicinity, about 1759, was the first public place of worship for Roman Catholics in Halifax where they were administered by M. Abbe Maillard, missionary to the Acadians and Indians. – The Nova Scotia Historical Society, 1932." □

Anne O'Connor, S.O.S.

As we go to press, we have the news of Sister Anne O'Connor's death on February 23rd, in the 44th year of her religious life. Please pray for her. Obituary will follow in our Summer Issue.

The Harp

There is a legend told about the origin of the Harp . . . Many, many years ago a chieftain and his wife lived near the sea. The wife was very fond of singing and music. One day a dead whale was washed ashore by the tide, and the carcass remained on the shore until it rotted away and nothing was left but the skeleton.

When the wind used to blow through the skeleton of the whale, it made lovely music. And the chieftain's wife made an instrument with strings out of the whale. Thus the Harp was invented.

For Women Libbers

Irish legendary said that Aristotle, the great Greek philosopher, was one of the wisest men who ever lived. Only three things were said to have been beyond his understanding: the secret workings of the bees, the ebbing and the flowing of the tide, and the mind of a woman.

A Birthday Party

at Fudger Home for the Aged, Toronto

Two residents of Fudger House were celebrants at a birthday party in December 1980.

Miss Hannah Bradford – celebrated her 110th birthday. Shown here with Mrs. Margaret Campbell who is presenting her with another plaque from the Federal Government. Mrs. Campbell was at that time M.P.P. for St. George's riding in Toronto, and is popularly known as St. George's Dragon.

Mrs. Waldyslawa Podgorska – 100 years old. Waldyslawa was born in Warsaw, Poland, and immigrated to Canada in the '50's. She was quite alert as to the purpose of the gathering, but has since died, about a month later. Her funeral was from Our Lady of Lourdes Church, with Father Tyler saying the funeral Mass.

Two Sisters of Service go to Fudger House every Saturday to assist the patients to go to the chapel for Mass. Father F. Mallon, C.S.B., is the celebrant. Many times we can count 24 wheel-chair patients and Father also brings Holy Communion to those who cannot come to the chapel. Usually we have about 75 communions each Saturday and Father is frequently called upon to administer the Sacrament of the sick.

A Casket of Precious Gems

LEONA TRAUTMAN, S.O.S.

PART ONE

1. PURPOSE OF THE TOUR

THE PURPOSE of this article is to cover the central concern of the Study Tour on places, buildings, and geographical areas that are important in the Old and the New Testaments. The tour was to be an experience both spiritual and intellectual and to include aspects of ancient and cultural traditions of Egypt, Greece and Israel. It was to touch briefly on contemporary aspects of Israel and Egypt with emphasis on Biblical places in Jerusalem and in the missionary areas around Galilee. Lastly, it was to include a report of what the tour meant to the writer personally.

When the tour of the Holy Land was first mentioned, the writer's personal desire was to see and to experience the life of the people and the parts of the country where Jesus lived. From this experience the writer hoped to gain a more intimate knowledge and a better understanding of His life and His love for mankind and for the writer in particular.

As the plans evolved for the tour it became more extensive than at first anticipated. The actual accomplishment of the tour proved so varied and comprehensive that it was difficult to decide what to include and what to exclude from the preparation of this paper. The material used is from reference and research books, notes from Newman, notes made during the tour, and the use of maps and personal observations on the trip.

Martin Tour Group ready to leave Edmonton, May 12, 1980

2. ASPECTS OF ANCIENT TRADITIONS IN CAIRO, EGYPT AND ISRAEL

The Museum of Cairo contains many very ancient artifacts of their early civilization. The advance from stone tools of the Neolithic Period to that of Predynastic Period when man learned to make polished daggers, was shown. The development of civilization in Egypt was aided by the pleasant climate for the growth of plants and animals. The fertitity of the Nile Valley in the annual inundation and the presence of the desert on both sides of the river acted as a protection from unwelcome invasions.

Ancient Egyptian history comes to light from documentary or classical sources. At Karnak, cut in sandstone, was found a list of 62 names of kings, discovered in 1825. Of these only 48 were legible. Books written by ancient authors were those of Herodotus, a

Greek historian who travelled over Egypt in 450 BC, and that of Manetho, an Egyptian priest, originally from Samannud, who wrote in Greek.

About 3200 BC metals that were discovered and used were copper, gold, silver and lead. The Egyptians also discovered that the solar year consisted of 365 days and it is likely that the calendar was introduced about 4228 BC. As early as 3100–2890 BC Egypt was using two scripts and later adopted the easier Greek alphabet with the addition of seven signs to represent sounds not covered by the Greek letters. The science of medicine and mumification was held in ancient times by the Egyptians. Pyramids were first built in the Fourth Dynasty for burial places for their mumified royalty.

Belief in One God

The great construction of temples at Luxor and at Karnak, now in ruins, existed before 2700 BC, the date of the great earthquake. These temples show that the people had some semblence of belief in one God. (The guide led us into the part of the temple which had the holy of holies. There, our group sang with reverence the Holy, holy, etc. The guide was very pleased and impressed.)

The great mosques and temples and the Christian churches of later times were equally impressive. Beneath the ancient Church of St. Barbara the tour guide led us to the grotto where Mary and Joseph are said to have hidden the child Jesus after the flight into Egypt. However, the floor of the crypt was under water at the time, so no one could go down, but we viewed it through a grill.

Greece was inhabited in the fourth millenium first by Pelagians and later by Ionians. Athens advanced slowly in civilization, extending her influence to other self-governing towns and villages, finally persuading them to unite with her. Athens was first to form a single state.

North of Troas were the remnants of Troy. The old city of Priam, founded about 3000 BC increased and decreased for many periods in time, but was destroyed in the Trojan War after a ten-year siege.

In 480 BC Persian armies invaded Greece from the north. Alexander the Great in 333 BC defeated Darius, King of Persia. In the years after Persia's defeat, Athens held a leading position as head of Greece and became a centre of learning.

Trade was a powerful factor in the development of the nation. Athens was

Gisa Pyramid, outside Cairo

Looking down from Gisa Pyramid

Moses, our tour guide, at Gisa Pyramid

the capital of Greece in 1834. Today Athens is a modern city with a population of over two million. It is a blend of very ancient and very new architecture.

From ancient times Greece was noted for athletic games. Young athletes gathered to take part in the famous Isthmian games celebrated in honour of Poseidon. Games were also held at Olympia, a model of the Olympic games of today.

Greeks today have a great respect for St. Paul's contribution to the Christianization of their country. The great Greek sculpture of museums in Athens, Corinth and Mycenae show some influences of both Egypt and of Rome.

Long before the story of Israel begins, Semites of nomadic life were known as Akkadians and lived in Mesopotamia in the mid-third millenium. Their migration into Palestine began throughout the third millenium. From archaeological excavations at Jericho, Meggido and Ai the cities of these people were found to have been well built and fortified. The population of Palestine and Phoenicia at this period was predominantly Canaanite. The Bible Hebrew was a dialect of the language used by these peoples. The closing centuries of the third millenium reaches the age verging on the history of the early ancestors of the Hebrews as recorded in Biblical times. Abraham, man of faith and obedience, is followed by his son Isaac and grandson Jacob (also known as Israel), a name which has come down to us since those times. Jacob's 12 sons were founders of the 12 tribes of Israel. Through son Joseph, Jacob and his sons and families lived in Egypt over a period of 400 years until the time of the Exodus.

3. JUDAISM, BIBLICAL AND CONTEMPORARY

Israel has always, in her past, been concerned with the water supply for both man and beast. Water has been a necessity for survival in arid lands of the desert and in a country of little rainfall. In the time of Abraham, Isaac and Jacob wells were considered special and usually marked a holy place. At Jacob's well Jesus conversed with the Samaritan woman; the well was a noted meeting place for many Biblical personages.

In the last few decades Israel has done much with water to improve her siuation. Today from wells, reservoirs and cisterns, water is being pumped through pipelines to irrigate the fields. They have produced a tropical growth of vegetables, fruits, grains and other commodities to support her peoples, as well as for export. Vast areas, formerly swamps, have been drained and turned into garden lands. Agricultural study has led to the successful treatment of the salty lands around the Dead Sea area. The land is "washed" and the fertility is restored to the soil which now produced trees and other crops. Salt is also manufactured from the Dead Sea water.

240 Kibbutzim in Israel

The term "Kibbutz" in common use today, comes from the Hebrew word meaning "group." There are at present some 240 Kibbutzim scattered all about Israel. The number of members in these organizations range from 90 to 200. The Kibbutz is a communal or co-operative

settlement governed by the general assembly of its members. Property is jointly owned and work is organized on that basis. Members receive no salary but in return for their work get housing, clothing, food, medical services and education for their children and social benefits for themselves. Kibbutzim are predominantly agricultural but some have added other enterprises – canning, fish breeding, deep sea fishing, motor cycle assembly and plywood manufacturing.

The Nes Amin Kibbutz has specialized in rose cultivation and, in season, as many as 30,000 roses are cut each morning, wrapped, packed in dry ice and delivered by refrigerated truck to the airport. The roses are on sale in the markets of Europe in the afternoon of the same day. Another upcoming commodity on this Kibbutz is the avocado pear, also for export. Each Kibbutz has its own way of life as a co-operative, but all provide adult education, be it the study of the Hebrew language, Hebrew culture, or just community entertainment.

In most places one sees on the roofs of buildings solar system equipment in operation to heat water. Electric power in Israel is expensive. There are good roads everywhere so transportation is available to all places on the agenda of tourists.

Dome of the Rock

"Canada House" in Ashdod

We visited Ashdod seaport, where asphalt and fertilizer are manufactured and shipped abroad. In the town was a building named "Canada House," sponsored by Jewish people from Montreal, which makes it possible for a number of Jewish families to come to Israel for a five-month period. During this time the family stays at Canada House and is given a battery of Hebrew culture through

From the rooftop, Dome on the Rock – part of dome on the Holy Sepulchre, which was being renovated

Tomb of the Resurrection, near the Garden

field trips, courses, lectures and films. The children are cared for and attend special schools to learn Hebrew and as much culture as possible. Much of this learning is done by outdoor study. A large group of about 40 children, aged 9–10 years, was at the lookout area above Ashdod port the day we were there. The class had arrived by bus with several teachers and were guarded by armed soldiers – a measure taken by the Israeli government after a bus load of children was blown up by a PLO bomb some time ago. At the end of five months, the families return to their homes, happy to have experienced their own culture from their own people.

Golgatha – Hill of the Skull

4. CONTEMPORARY ASPECTS OF ISRAEL AND OF EGYPT

Progress and advancement are everywhere evident in Israel. Yet underneath the preoccupation of life, there is an uneasiness. In May 1948, after the British withdrew, the State of Israel was officially proclaimed and in February 1949 an armistice between Israel and Egypt was signed.

Then in 1956 Israel, with France and England, attacked Egypt. Israel was forced by the UN to withdraw in February of the same year.

In Israel itself the Six-day War of 1967 broke out. She claimed land up to the west bank of the Jordan. Israel has retained full military control over occupied territory and insists on the rights of Jews to settle anywhere in the occupied territories. She bought, expropriated or took over 30 per cent of the west bank of the Jordan.

Today, soldiers are training in camps across the country, and are on guard at border crossings. Our group touched on four of them: Israel–Lebanon in the northwest; Israel–Syria near Huzar in northeast and Israel–Egypt at El Arish on the southwest. At each of these borders, Israeli soldiers, guns in hand, guard Israel, and across the 10-yard no-

Mount Tabor

Group praying at the Wailing Wall

man's-land the other defenders faced them. The Israelis were quite friendly to us but watchful. On all major hilltops with vantage points in all directions, Israel has soldiers on guard. Every 24 hours the Israelis check the West bank for signs of trespassers. Both the Israelis and the Jordanians cultivate their land to the borderline which is strung with an unnameable amount of barbed wire.

Fraught with Danger

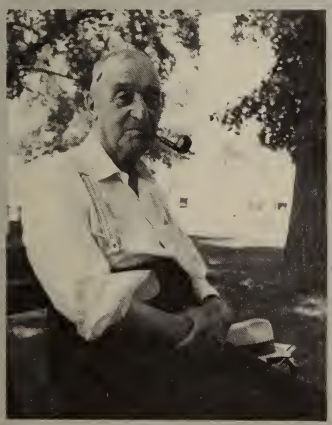
Many Kibbutzim and other Israelis have taken up the land acquired since the wars. Living there and working the land is a way to possess it. One has to admire the courage of these people who live on the occupied areas, for it is a situation fraught with danger.

Cairo, too, is filled with soldiers equipped with guns. We encountered them first at the airport and at every street corner, even though our arrival there was at 1:30 a.m. To the tourist it is unclear just what or who the Egyptians are guarding against or what danger they anticipate. The streets along the river, important buildings and bridges were sandbagged. Behind the bags soldiers were on guard. All along the Sinai Desert, soldiers were training.

Nazareth – Church of the Annunciation

From time immemorial, Israel, Egypt and Syria have made and broken alliances, none fully trusting the others. Because our passports had been stamped in Egypt, we were refused entry to Jordan from Israel, and because we had been across the Allenby Bridge, we had to go through a rigid security check on our return to the Israeli border. Hundreds of other tourists were waiting to go through security, too. □

To be continued



Who is blind?
the man that cannot see
another world.
who is dumb?
the man that cannot say
a kind word at the
right time.
who is poor?
the man plagued with
too strong desires.
who is rich?
the man whose heart is
contented.

a bit of HUMOR

Little Johnnie had just started kindergarten. His lead pencil needed sharpening, so he took it to his teacher and said: "Will you please sharpen my pencil? The wood has grown up all around it."

★

Persons

Those "forward" persons who are trying to neuter the English language should have an interesting time with the word "foreman."

Forewoman? Foreperson?

★

A tourist was winding his way through the Rockies and eventually found himself at a service station. "You should put up more guard rails along these roads," he said.

"Too expensive," came the reply. "Drivers keep knocking them down."

★

My doctor's waiting room is
small and filled with coughs
and sneezes.
When I get out I feel I've caught
A dozen new diseases.

★

We spend the first half of our lives trying to understand the older generation and the second half trying to understand the younger generation.

★

Football coach: "Why didn't you tackle that player?"

Player: "Tackle him? I only just got out of his way in time."

A small boy observed his mother put a penny in the collection plate at the morning church service.

On the way home she criticized the sermon. "But mother," said the boy, "what could you expect for a penny?"

★

Being rich is no good. A man with one watch knows what time it is. A man with two watches is never sure.

★

An eight-year-old wrote: "Quakers are very meek, quiet people who never fight or answer back. My father is a Quaker. My mother is not."

★

"Nurse, did the patient take the medicine religiously, as I ordered?" "No, doctor, he cursed every time he took it."

★

The carpet salesman had unrolled numerous rugs for the hesitant customer.

"Now, which one would you like to buy?" he finally said.

"Oh, I don't expect to buy one. I'm just looking for a friend."

"In that case, let's unroll that last rug over there and see if your friend is wrapped up in it."

★

Johnny, to his father:

"Dad, here's my report card from school, and here's an old one of yours I found in the attic."

★

Canada has always been a land of promise – especially just before an election!

Mailbag

Moberly Heights,
Hinton, Alberta

Dear Sister:

You were very close to us just lately when "Man Alive" show centering around your elderly foundress – quite a girl, and of course when we discovered the obit notice in the *Western Catholic* paper, we had a grateful thought for Sister Quinn who came visiting a long time ago; do kindly find the clipping – you may want to show it around.

Hope you will come west sometime and we would enjoy some nice times together before the leap into Eternity.

I am these days plowing through Hans Kung's *Does God Exist?* Very interesting of him. I read also *On Being a Christian.* It was a shot in the arm for me.

Fond love from us both.

Edward and Anne (Moberly)

Sechelt, B.C.

Dear Sister Tunney:

Just a note to let you know of my change of address from St. Laurent, Quebec to Sechelt, B.C.

Can't remember if my subscription to your enjoyable magazine is up or not but am enclosing $2.00 for another year. I do so enjoy your *Field at Home* and always pass it along to shut-ins. Keep up the good work.

Have just heard that the remarkable Sister Mary Quinn has gone to her reward. I have special memories of Sister Quinn. When I was a young graduate nurse, back in 1940–41, I had the privilege to work at your Edson, Alberta, hospital when Sister Quinn was in charge there. She was a real inspiration to me.

One day, I recall looking for her to get her opinion on some matter and I found her – the Superior of the hospital – on her knees scrubbing the operating room floor! I tried to do it for her but she sent me off to attend to pleasanter tasks. It was a great experience for me working for the Sisters of Service there – Sister Quinn, Sister Zink, Sister DeMarsh, Sister Brunning, Sister Mills and jolly little Sister Geraghty. They were all Sisters of Service in the truest sense of the word.

May God bless you all.

Sincerely,

(Mrs. H.) Therese Gardiner

Powys, Wales

Dear Sister Tunney:

How very happy I was to have your letter. S.O.S. is often in my thoughts and prayers. I have often wished I could see a *Field at Home* again.

During the past 34 years, since leaving Canada, I have been involved with social work of various kinds; including the International Catholic Girls' Society and Travellers' Aid. Ecumenism is a very large part of my life. I am a Companion of an Ecumenical Community – lived in the Community House for eight years, until retirement. I now live in this Catholic Guest House, run by the Italian Sisters of Verona.

One soon gets involved! I am on the Parish Committee – help with Catchechism classes and the Mother Teresa Co-Worker Group.

We are in mid-Wales – the land of wonderful sunsets and mountains. In its hey-day Llandrindod Wells was a spa town. It's waters are supposed to assist the healing of rheumatism.

With all my love to you and any sisters I might know. How is Sister Kowalski?

Dorothy Bee

"Well, come on-n-n!"

BY SISTER DOROTHY DALEY
from her corner in the Edson lab

Reprinted from *The Field at Home*
April 1962

LITTLE FREDDIE sat in a big chair beside the silent radio. He was alone in the sun porch. It was 8:00 a.m.

"No one to play with – just babies," he whined.

"Oh, no, Freddie. There is another little boy. He came in last night but there was no empty bed in your room so we had to put him in the men's ward. You come with me and we'll find him."

In a big bed, surrounded by men, we found Allan, another bundle of misery with only his truck and his colouring book to keep him company.

In no time the boys were like old friends. Everyone in the ward heard Freddie's excited whisper, "Do you want to play? Well, come on-n-n-n."

"Well, come on-n-n-n," came to my mind today after my visitor left. My visitor was a beautiful 18-year-old girl who had worked in the lab. with me for a few days to acquire some technical methods. I had noticed that, though a Catholic, she did not go to Mass on Sunday. I wondered just how much religious instruction she had had.

My opportunity came when the young technician mentioned that in her home town the Catholic "minister" couldn't come every week and her mother thought it better to go to any church rather than none, so they frequently went to one of the non-Catholic churches.

I asked her a few questions and discovered that she had very little religious instruction. She knew a few prayers, she was baptized but she had not made her First Communion.

My young neophyte was anxious to learn so I gave her an hour a day for the two days which remained of her stay in Edson. She found that the hour passed all too quickly, but, at least, it was a start. I gave her the address of one of our Religious Correspondence Schools which she promised to visit for further instruction.

What a volume of work there is to be done in these rural areas of Western Canada. Hundreds of young people leave rural home each year. They call themselves Catholic but they know neither the obligations nor the privileges inherent in the Catholic way of life. How I would love to go into the highways and byways calling to all the Catholic girls who have had life-long opportunities to learn and love and to practise their Faith. I would tell them of the fields white to the harvest. I would say to them with all the eager earnestness of little Freddie to Allan:

"Well, come on-n-n-n!"

For information, write:

Formation Directress
10 Montcrest Boulevard
Toronto, Ontario M4K 1J7

Telephone (416) 461-7558

Usually the only advantage in rushing through your work is that it gives you time to do it over again.

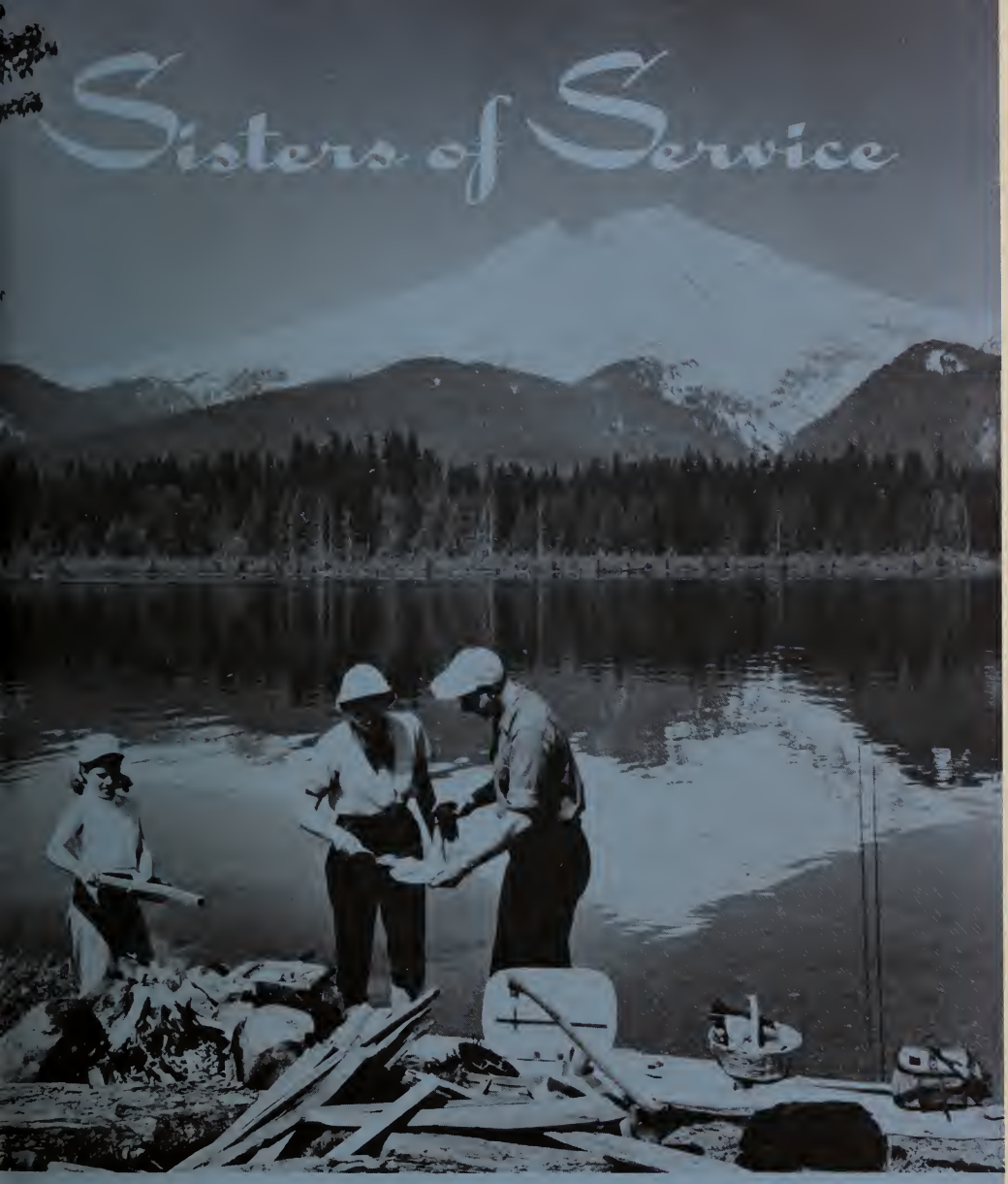
FOR the joy we already have in the future

your Resurrection has promised us,

WE THANK YOU, Lord. Alleluia!

sisters SOS service

Sisters of Service



The mountains shall yield peace for the people,
and the hills justice.
Psalm 72:3

Field at Home

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from the EDITOR'S DESK

A MARI USQUE AD MARE (1867 – 1981)

From Sea to Sea . . . No East, No West – Just Canada

CANADA'S MOTTO has been taken from the 72nd Psalm: "He shall have dominion from sea to sea, and from the river unto the ends of the earth."

"To be a Canadian is to be faced with the twin challenges of diversity and immensity. Those are challenges worthy of the energy and imagination of a great people. I believe we have the potential to achieve that greatness."

The Hon. Robert Stanfield

Historical Capsule

The Province of Canada was formed in 1840 by the union of Upper and Lower Canada. In 1867 Ontario, Quebec, New Brunswick and Nova Scotia became the Dominion of Canada. The BNA Acts in 1867 provide that there shall be for Canada one Parliament, an Upper House (Senate) and the House of Commons.

The Senators are appointed for life while the members of the House of Commons are elected by popular vote. The Executive authority is vested in the Queen who is represented in Canada by a Governor General.

The Queen's Privy Council for Canada is a body composed of members chosen by the Governor General. Active control of governing rests with this group which is headed by our Prime Minister. It is customary that all be members of Parliament which is known as the "Cabinet," "Ministry," or the "Government." Federal, Provincial and Territorial Courts serve Judicial functions within appointed limits.

Between the years 1869 and 1898, Manitoba, British Columbia, Prince Edward Island and the Yukon and North West Territories were created. Alberta and Saskatchewan became provinces in 1905, and in 1949 Newfoundland joined Confederation – making a total of 10 provinces and two territories – with an area of 3,549,960 square miles, the world's second largest country – 9,976,139 square kilometres (it sounds bigger in metric). Only Alberta and Saskatchewan are without salt water coastlines.

Each province and territory has its own flag, shield, flower and motto. Newfoundland's motto, "Seek ye first the Kingdom of God," deserves special mention.

Continued on page 2

I am proud to be a Canadian "because my pride does not cause me to respect other nations or other peoples less. I am a Canadian, yes; I am also a citizen of the planet earth and a brother of every other man." (Author unknown)

Let us thank God for Canada and Canadians. Help us to make people laugh when they want to cry in self despair; and to make them cry when they are insensitive to the pain of others.

The Right Honourable Lester B. Pearson said: "Let our future record be one of co-operation and not conflict; of dedication and not division; of service, not self; of what we can give, not what we can get. Let us work together as Canadians to make our country worthy of its honoured past and certain of its proud future."

Trinity Place

VIOLA MOSSEY, S.O.S.

JUST BELOW THE railway tracks on Vardy's Avenue, Clarenville, overlooking Trinity Bay, there is a five-unit apartment building with green siding and white trim. This building became the Residence of the Sisters of Service when we moved from our mobile home over a year ago, and was renamed *Trinity Place*. Previous to that we occupied only one apartment which was used as office space for our Home Study Program in Religion. This Home Study Program reaches 250 families, serving eight priests and 64 communities east and west from Clarenville.

A very important aspect of our life as Sisters of Service is that our houses be blessed or dedicated to God, the giver of all things. Reverend Kevin Barker of Gambo performed this ceremony last May. After the Liturgy and dedication ceremony, Father Barker, who was joined by Bishop Faber MacDonald, remained for dinner with us.

Seventy Miles Each Sunday

Father Barker, as Administrator, faithfully served the Catholic community of Clarenville for over three years, travelling 70 miles each Sunday to celebrate Mass in Our Lady of Fatima Church.

As you walk up the hill on Vardy's Avenue, one would never know from that simple structure that one of those rooms is set aside as a Chapel or Sanctuary where the King of Kings, under the humble appearance of Bread, makes His home.

It was most fitting that Sunday, November 23, 1980, the Feast of Christ the King, was the day chosen for Father Larry George, our present pastor, to bless this new Chapel, Tabernacle and Sacred Vessels, the latter two gifts from Augusta MacLellan, a sister of Sister Rita MacLellan, S.O.S. Father composed and recited the following blessing:

Trinity Place

Blessed are You Lord God, King of Creation. Through Your goodness You have given this house to be a house of prayer, a house from

Tabernacle and ciborium, gift of Augusta MacLellan, sister of Sister Rita MacLellan; tables, gift of Sisters of Notre Dame, Charlottetown, P.E.I.; plants from friends

Father George blessing the Tabernacle and Chapel

Father George celebrating the Eucharist

which Your Word will spread to children all over the Diocese. Let Your peace remain here always and let Your blessings be many to all who enter this Chapel to join this Community in prayer, and to share their life and mission. Lord let Your peace remain here always. Amen.

At this time Father George presented us with a beautiful Lectionary and Sacramentary.

Celebrates Second Anniversary

On Saturday, December 6, the second anniversary of his ordination to the priesthood, Father George celebrated the Eucharist in our Chapel. On this happy occasion Father referred to Jeremiah, Chapter 1:1 . . . Then I said, "Ah Lord God! Behold, I do not know how to speak, for I am only a child." But the Lord replied, "Do not say, 'I am a child.' Go now to those to whom I send you. Do not be afraid for I am with you to protect you – it is the Lord who speaks."

In his homily, Father shared with the sisters his joy and gratitude for the blessings he had received during the past two years, and spoke of the confidence that the passage from Jeremiah had given him in his ministry, and of his hopes for greater confidence in Divine Providence for the future.

Since that day of the special blessing and dedication, our little Chapel has proved to be a "real power-house of prayer." A quiet room where we pour out our joys, our sufferings, the suffering and joys of those for whom we promise to intercede, the sick, the dying, the afflicted, the jobless, but above all, we thank our God for the great privilege of having Him here in our presence and we commend to Him daily, all those with whom we work, as well as our relatives and benefactors, living and dead.

"We thank our God, each time we think of you, and when we pray for you, we pray with joy." – Phil. 1:3.

Living Word Centre

M. BARTON, S.O.S.

LAST FALL, the Sisters of Service welcomed Sister Rosemarie Hudon, who had come from Edson, Alberta, at the invitation of Rev. Larry George, P.P., King's Cove, to give some Scripture sessions in the Clarenville area. Sister stayed from September until mid-January during which time she drove weekly to

Sister Hudon (left) with Clarenville students of Old Testament

King's Cove to give Scripture classes to adults, mostly teachers at the R.C. School there. Sister also conducted classes on the Old Testament to an inter-denominational group of interested adults, in the elementary school at Clarenville.

During November, Sister Hudon was invited to give a lecture at Wesleyville, a Mission of Gambo. Sister journeyed to Brookfield, the guest of Dr. and Mrs. Jeon, and gave a lecture in the United Church Hall at Wesleyville, where she was cordially welcomed by the pastor, Rev. John Frogley of Wesleyville, and by Rev. James Dowden of Newtown. This lecture was well attended and was followed by a friendly get-together during which the ladies served a delicious lunch.

Visits Old Friends

During her stay at Clarenville, Sister Hudon took time to visit some of her old friends at Corner Brook, where Sister had been stationed for five years in the early 'seventies as the first Religious Consultant for the Humber St. Barbe Roman Catholic School Board. At this time, Sister had also given Scripture courses through the Memorial Extension Services to first year university students at Regina High School. During these years Sister Hudon had lived with the Presentation Sisters, Mount St. Bernard's Convent, Corner Brook. Besides visiting these kind hosts of yesteryear, Sister also visited her good friends at the Presentation Mother House, St. John's.

That Sister Hudon thoroughly enjoyed her stay in Clarenville is evidenced by a comment from her recent letter: "My stay there (Clarenville) was delightful – all through. . . . because there is a congenial and sympathetic Pastor, Father Larry George; because our Bishop Faber MacDonald is understanding; because the Newfoundland people are so friendly; and, in my case, the adult audiences were attentive and appreciative. □

Sparks from the Anvil

The entrance fee to the Kingdom of God is nothing, but the annual subscription is *everything. – Henry Drummond.*

The service we render to others is really the rent we pay for our room on this earth. – *Wilfred Grenfell.*

Cherish all your happy moments; they make a fine cushion for old age.– *Booth Tarkington.*

If you think about something at 3 o'clock in the morning, and then again at noon the next day, you get different answers! – *Snoopy.*

A Casket of Precious Gems

LEONA TRAUTMAN, S.O.S.

PART TWO

(Part One appeared in our Spring issue)

5. THE STATE OF ISRAEL AND THE CITY OF JERUSALEM

The State of Israel is today a republic headed by a president who is elected by a 120-member *Knesset* every four years. Persons over 18 years are entitled to vote by secret ballot in the presidential elections.

Israel is bordered by three seas – the Mediterranean Sea, the Dead Sea and the Sea of Galilee. Altitudes vary from 3,962 feet above sea level at Mount Hermon to 1,286 feet below sea level at the Dead Sea. The principal rivers are: the Jordan, the Yarqon and the Tishon. The main industries are industrial and her agricultural produce makes her self-supporting in foodstuffs. She has a large export of out-of-season products shipped to the markets of Europe. She exports steel, motors and machinery. Diamond cutting and polishing are important. Though Israel's inflation rate is 124%, tourism has become an industry of the first order and is centred around the city of Jerusalem, and other centres as well.

Played Great Role in History

The Holy Land is small in size but it has played a great role in human history. In it lies the world's most ancient civilization. It is the land of Prophets and of Jesus Christ who with divine laws and immortal teachings have influenced the course of mankind in justice, peace and brotherly love which produced the three monotheistic faiths. From ancient times till today pilgrims from everywhere come to see this land of great history and faiths.

6. THE HOLY LAND AND HOLY PLACES OF JERUSALEM

The city of Jerusalem is sacred to Jew, Christian and to Moslem. Within her walls are remnants of the walls of the Temple Mount, holy to the Jews where they come to pray. The beautiful Dome of the Rock (the Mosque of Omar), is a setting suitable for so famous and revered a Rock, which is honoured by

Rita Gillies, guide, at the Model of Jerusalem in the time of Christ

Christians and Moslems alike. Nearby is the El-Aksa Mosque. The Christian holy places are mostly within the Old City walls, commemorating the lives of Jesus and Mary and the Apostles. Among the many shrines and churches visited was that of St. Anne, an example of Crusader architecture. The Crusaders came from France, England, Germany and Italy in the eleventh century to take the Holy Land from the Moslems. During the Crusaders' occupation they left their mark in the many buildings erected, marks still seen in excavations today.

Venerated in Faith and Love

The Via Dolorosa stations follow a narrow street where one can easily picture Jesus bearing His heavy cross. The sixth station was in a tiny chapel off the street. A picture of Veronica's Veil with the Sacred Image hangs above the altar. It was here that Pope Paul was thronged and was spirited out through the small office of the Little Sisters of Jesus. The Basilica of the Agony (also called Church of All Nations) has a stone or rock on which Jesus is said to have prayed during His agony in the garden. Whether authentic or not, one venerates it in faith and love for what the Saviour did for all mankind.

The cloister of the Pater Noster is traditionally the site where Christ taught the Lord's Prayer. On the cloister walls the prayer is inscribed on plaques in 45 languages. The Cenacle, the room of the Last Supper, is within an edifice built by the Crusaders. It was dingy and not too clean and not at all inspiring. According to tradition, it is also the scene of the first Christian Church. Over the years it has changed ownership and was made into a mosque. At present it is shared a couple of times a year by other denominations.

We visited many holy places but one that stood out was the Garden of the

Golgatha – Hill of the Skull

Agony. Though the rock was in a church, not in the garden, it mattered not. The garden was beautiful and had an atmosphere of prayer. A short distance away, a hill called the "skull" could well have been the Calvary where Jesus died. After a group of picture-taking pilgrims moved away, we had a short reading and meditation. We sang with great devotion "Were you there when they crucified my Lord?" A young man of another group, also moved by the hill of Calvery, wept unashamedly. Pressured on by our guide and other pilgrims, we moved on to a grotto off the garden. Within was a tiny room, hewn out of rock and said to be the place of the resurrection. There was a shelf that could have held a corpse.

Soldiers Amused Themselves

At the convent of the Sisters of Sion we were taken to see the stone floor, scarred by horses' feet and had Roman games scored in the surface, where it is believed soldiers of Pilate's time amused themselves. An archway connected to the building is believed to be where Pilate brought Jesus, saying to the rabble, "Be-

Give a little love to a child, and you get a great deal back – John Ruskin

Sister L. Trautman

hold the Man." The convent goes by that name, "Ecce Homo." Several floors lower down, the sisters showed us a very old, large cistern of clean rain water. It was so cool there we could see our breath.

7. BETHLEHEM, NAZARETH, CANA AND THE MOUNT OF THE BEATITUDES

At Bethlehem we visited the grottos below the present Church of the Nativity. There was the Grotto of the Manger, of St. Joseph, and another where St. Jerome is said to have made the Vulgate translation of the Bible. The church above had the appearance of a fortress with its low, narrow entrance. It had a gilded iconostasis. A Chapel of the Magi is off the main church. East of Bethlehem in the Shepherds Fields is a beautiful new church of the same name.

In Nazareth, scene of the boyhood of Jesus and life of Mary and Joseph, the Basilica of the Annunciation dominates the town. This beautiful church with the dome over the sanctuary that is like an inverted lily, was built in 1955. Below it are remains of the first century church with pre-Byzantine inscriptions. A second church of the fifth century was found, and a third church built by Crusaders was destroyed by the Mamelukes in 1263. Now only the crypt remains where, traditionally, the annunciation took place (Luke 11:26–28).

"Mary's Well," where she could well have gone to draw water, is in the nearby Greek Orthodox Church. Three streams join into one beneath the building. In the vicinity is a synagogue where, supposedly, Jesus read the scriptures and expounded the verses from Isaiah: "No prophet is accepted in his own country." The New Testament (Luke 4:13–29) tells how the congregation removed Jesus from the synagogue, angry at His discourse, intending to cast Him from the town's high hilltop.

Contradiction to Peace

At the Mount of Beatitudes we viewed the Italian church from outside as it was filled with pilgrims who were having mass in German. We sat on the hillside near a eucalyptus tree while Lindsay gave a good homily on peace makers. We sang "Breath of God be with me." In contradiction to peace, fighter jets from a nearby air force station came screaming overhead, blotting out every thing with their noise, shattering the peacefulness of the scene.

In Cana, where the first miracle of Jesus took place, a wedding was in progress and many pilgrims filled the church so we visited the grottos in the lower part. There were wine jars on display, said to resemble those used at the time of the miracle. A plaque bore this message: "Jesus of Nazareth is approved of God among you by miracles and signs which God did by Him in the midst of you."

He is ill clothed who is bare of virtue.

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8. THE SEA OF GALILEE AND PLACES WHERE JESUS MINISTERED

Tiberias, on the west side of the Sea of Galilee, was built as a Roman town by Herod Antipas in 62 A.D. and was named for Tiberius, the Roman Emporer. It was built over a necropolis of another town. Tiberias is renowned for the hot springs famed for their healing properties. The town is now a favourite resort and spa. There is an old monastery and the Church of St. Peter near the waterfront. They are built over the remains of a Crusader church. The apse of the church is in the form of a ship to symbolize Peter's call to be a "Fisher of Souls." In the courtyard is a replica of the statue of St. Peter, as seen in Rome. It marks the place where Jesus appeared to the Apostles after the Resurrection and commemorates the miraculous draught of fishes. The modern Chapel of Peniel, belonging to the YWCA, marks the birthplace of Mary Magdalen.

We stayed at the YWCA for several days. The patio where we took our meals overlooks the Sea of Galilee. That evening we had St. Peter's fish for dinner. Next day we crossed the calm water in a boat, the *Via Maris*, to Capernaum. A German mass was in progress at the church when we arrived, so Lindsay gave a short meditation and a reading on "The Bread of Life," recalling the discourse of Jesus to the multitude about the Living Bread.

"Lord save us!"

In the afternoon a strong wind blew up and the Sea of Galilee was very rough. One could easily imagine the apostles in a small boat, crying out in fright, "Lord save us!" or envisioned the figure of Jesus walking on the water toward us. We celebrated the Eucharist on the shore of the Sea. We recalled our baptism and renewed the promises made at our baptism.

Next morning, before a very early departure, as we waited for breakfast on the patio, a fishing boat which had been out all night moved toward our shoreline. The fishermen played out their net in a neat circle. As the net was being drawn shut several large fish leaped into the air, flinging themselves free of the net. It seemed a scene put on just for us. We could see the event of the miraculous draught of fishes before us, as the waiters brought us breakfast.

The trip to Mount Tabor was memorable. The bus took us to the foot, from where we either walked or rode in a taxi. A number of our group walked, the rest rode up. The road is very steep, very narrow and the turns so sharp that to see another car coming down was a strain on one's faith in the driver's skill. However, the experience on the Mount was rewarding. We celebrated the Eucharist on the ground floor level. The sanctuary was done in mosaic scenes of the life of Christ. On the level above, was depicted the transfiguration of Christ, against a golden background, with Moses, Elijah and the Apostles. At 5:30 p.m., the sun is at a level, that when the church door is open, it glows on the golden background and the white garment of Christ, giving it a semblance of transfiguration that is breath catching. The view of the countryside from Tabor's height was magnificent.

9. BRIEF ACCOUNTS OF ADDITIONAL PLACES VISITED

Other places visited that were also impressive were: the Kennedy Medical Arts Center where we admired the beautiful stained glass Chagall windows depicting Jewish ideals which were explained to us by a guide; the Shrine of the Book where the Dead Sea Scrolls and other precious artifacts are displayed; the *Knesset*; and the visit to the Holocaust Chamber, where crowds of people viewed the exhibits tearfully but

Strikers in Paris, May 13, 1980: All maintenance workers at airport off work; place filthy; buses off duty; trains not running until 4:00 p.m.

in dead silence. There was the Park where planted trees commemorate those who, during World War II, aided Jewish people. Other events to be remembered were the climb to the top of Massada, with its remarkable ruins above and the descent by cablecar; the view at Rosh Hanqra where the sea rushes through caves; and then the experience of bathing in the Dead Sea, the Sea of Galilee, the Mediterranean Sea and in the Jordan River.

10. WHAT THE TOUR MEANT TO THE WRITER PERSONALLY

For the writer, the personal values of the tour were fantastic. The wealth of experience can be compared to a casket of precious gems. Mentally, one can pour them out into the light of today, to re-examine them with fuller enjoyment, as they sparkle and glow in the memory. One result of the tour has been, for the writer, a deeper appreciation for the ancient civilization of Egypt, Greece, and of Israel. It has also given the writer a fuller understanding of the present day state of affairs in these countries.

Special Hopes Satisfied

The special hopes anticipated by the writer in visiting the holy places where Jesus lived and ministered to the people were satisfied. Surprisingly though, more insights and fuller understanding of Scripture readings have come to the writer since returning home. The Bible in the Chapel lay open at Isaiah 20, where the prophet foretells the fall of Ashdod. The image of Ashdod today and the history of the town flashed to mind, giving a fuller understanding and background to the text. Another example: before the tour, the writer often wondered how God the Father could let His Son Jesus suffer so cruelly on the cross, when the Son was so obedient and loving to His Father. Light on this thought came through clearly in the Divine Office for Thursday, June 5, where the Psalm-Prayer reads:

> *"You desired, Lord, to keep from us Your indignation so did not spare Jesus Christ, who was wounded for our sins . . .".* (p. 756–7)

For the writer, the spiritual values of the tour continue, and I thank God for it. □

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

HENRY WADSWORTH LONGFELLOW

TRAILBLAZER

From an interview by John Asling of the Kitchener-Waterloo Record

SISTER RITA PATENAUDE travels into new territories, making the journey more comfortable for those who follow.

She was one of the first women to serve as a Roman Catholic chaplain in a Canadian university; she is the first woman to hold the position of national chaplain to all Canadian anglophone universities, and she is the first national chaplain to tackle the job full-time.

Sister Rita Patenaude is a Sister of Service. Dressed in a blouse and skirt, she doesn't look like a nun. Her soft-spoken manner gives no hint of her lofty title – national head of chaplaincy services to universities and to the Newman Movement.

But trailblazer is one title she'll accept. "I like that," she said in an interview at St. Jerome's College, University of Waterloo, where she has set up her office. "That's part of the charisma of the community I belong to."

The community was begun in 1922 to serve Western Canada centres which were trying to cope with a heavy influx of immigrants. While meeting the newcomers at the ships, the Sisters of Service couldn't be concerned about what time they got back to the convent or what they were wearing. So, before their time, they were an informal group although, as Sister Rita added, no less a community.

15 Sisters Serve as Chaplains

Some of the new life has emerged in the form of sisters serving as chaplains on Canadian university campuses. Currently, 15 of the 84 campus ministers are sisters. They have infiltrated slowly since the '60s when the concept of ministry expanded, making room for women.

But for Sister the trailblazing is not over. Now only three lay women work as campus ministers. There is a need for an increase in the number of women, and women are finding they have the gifts to work on campus.

Sister is also pushing for more lay male campus ministers and promotes the concept of team ministry on campus, a system already employed at St. Jerome's, which has two priests, a sister and a lay male student on its team. However, she says, until there are more women hired for campus work, the team concept will be missing a link.

Sister said that it isn't prejudice that keeps them from getting the jobs, but some of the Catholic bishops that appoint the campus ministers sometimes do not understand the role of campus ministry.

"When we think of ministry, we tend to think of what we know, and that is the priest and the parish."

She sees the universities as having a calling to act as the cutting edge or laboratory of the Catholic Church. If more women (and men) participate in campus work, they can do some trailblazing of their own. *Continued on page 24*

Sister Donnelly, Azza, Sisters Hayes, Murphy and Renaud, and Racha (Azza's daughter)

'You've come a long way, Sister'

ELLA M. ZINK, S.O.S.

IN 1967 WHEN the Canadian Broadcasting Corporation decided to air a new public affairs program dealing with religion, the title chosen was *Man Alive*. The name was taken from a second century bishop, St. Iraneus, who said, "The glory of God is in man fully alive."

Now, in 1981, the program *Man Alive* is still being seen; the only public affairs program concerned with religion being shown on prime time *anywhere in the world*. Almost synonymous with the title is the name of the host, Roy Bonisteel. Many adjectives could describe him. Personally my description which has developed through years of viewing, is this: he is a caring, compassionate listener.

The S.O.S. were to learn that there were many caring people at the CBC.

The idea surfaced that the S.O.S. could be a good topic for *Man Alive*.

Roy Bonisteel and "C.D."

But *Man Alive* focuses on persons, not on issues or groups. We had the perfect, the logical person – Sister Catherine Donnelly, a co-founder of the Institute, the very first Sister of Service and a highly articulate 96-year-old. CBC was interested and the producer of the eventual program, Azza El Sissi, flew out to Camp Morton, Manitoba, to see Sister Donnelly for herself. That was it: Azza was delighted with "CD", as she is affectionately known.

The sisters who were on the sidelines during the filming and interviewing were really impressed by the producer, Azza, the host, Roy, and the technical crew. They were also impressed by the high degree of professionalism evident in everyone concerned.

It is rather difficult for an S.O.S. to make an objective report on the program, "You've Come a Long Way, Sister," which is being repeated by CBC. Perhaps it is better to let someone else speak, in this case, Bob Pennington of the Toronto *Sun*.

" 'You've Come a Long Way, Sister' is the anything but dull story of 96-year-old Catherine Donnelly. This tradition-scorning, horse-riding religious rebel of the '20s certainly showed many of the saintly qualities of Mother Seton when founding the Sisters of Service. . . . They (the S.O.S.) succeeded, as host Roy Bonisteel notes, because they could adapt to the Canadian frontier, shattering myths and breaking down barriers on what nuns could do. It also helped if they were blessed with a sense of humour . . . This half-hour program in the excellent *Man Alive* series seems almost an invitation for a major movie to be made of these remarkable pioneer women. As they are Canadians, it will no doubt be resisted.

"Working on a strictly limited budget, producer Azza El Sissi still pays an affectionate tribute to Catherine Donnelly and those who now follow her . . ."

We agree, Mr. Pennington – we agree. □

Azza, Ben (cameraman) and Sister Hayes

Roy and Azza

"Darkroom operation" by Ben, the cameraman

They Have Served

Sister Anne Marie O'Connor

IN HIS HOMILY at Sister O'Connor's funeral Mass on February 25th last, Father C. Crusoe, S.J., used as his theme these words from John 11:25:

"I am the resurrection and the life. He who believes in me, even though he dies, shall live; and whoever believes in me shall never die."

And it now seems that Sister is still among us as she has left us with many memories of her presence. She was a gentle, sensitive lady of fine ideals, a sympathetic listener and so helpful to all. She comes to our minds often and we do miss her at the Motherhouse where she spent her last few years.

Sister Anne O'Connor was a native of Whitby, Ontario. She entered the Sisters of Service Novitiate on August 2nd, 1937. Sister taught school at Wexford, Christian Island and Moosonee, Ontario, and Camp Morton, Manitoba. She also worked as librarian at Bradford and Colgan, Ontario; and was Superior of the Girls' Residence in Saskatoon. Sister Anne earned a reputation of being an outstanding teacher of great talent, combining the rare quality of excellent discipline with the love and respect of students and parents. To achieve this in a Native mission field such as troubled Christian Island speaks volumes for Sister's courageous zeal and spirit of self-sacrifice and self-effacement, living to the full her community motto, "I Have Come to Serve."

Sister Hudon says that once or twice when she was ill and lived in the same house as Sister O'Connor, Sister was always the gentle, tender and cheerful friend but made her follow the doctor's and nurse's rules exactly; and still she could make her laugh. She would be sure that Sister Hudon had books, a radio and everything to keep her more comfortable and peaceful.

Sister was this way to everyone – the soul of generosity – a down-to-earth working member of the Community and always a friendly and hospitable host. But we mustn't forget her saving sense of dry humour that smoothed over some of life's bumps. She took life seriously but did not take herself too seriously.

Like Father Crusoe, I will conclude with Bede Jarrett's Prayer of Bereavement:

"We seem to give her back to you, O Lord, who gave her to us. Yet, as you did not lose her in giving, so we do not lose her by her return to you. Life is *eternal* and love is immortal and death is only an horizon – and an *horizon* is nothing but the *limit* of our sight. Lift us up, Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us closer to yourself that we may know *ourselves* to be nearer to our loved ones who are now with you. *Amen.*

—S.E.T.

Sister F. Marie MacDougall

LOVE

LOVE IS MANY THINGS – the trees, the flowers, friends, family, a kitten, the first snowfall, but to over hundreds of kids in Northern Alberta love was found in a delightful teacher, Sister Florence Marie MacDougall. Just spend an hour in Sister's classroom and see the love radiating both ways. . . .

How lucky that our youngsters could have had the love of this dear teacher.

From *Notes of the North* by Gordon Reid

Sister Marie MacDougall was born and raised in St. Joseph's Parish, Antigonish, Nova Scotia. Prior to her entry into the Sisters of Service in 1943, she taught in schools in Bruderheim and Yaroslaw, Alberta. After her profession Sister taught in Wexford, Ontario, and Rycroft, Manning, Peace River and High Level in Northern Alberta.

Sister's specialty was in Primary Education and because of this specialty and her many years of experience she was often asked to introduce young teachers into the arts and skills of instructing young children in their formative years, which she considered a joy and a privilege and did whole-heartedly.

In June 1979, the Order of the Royal Purple presented Sister with a ten-year School Perfect Attendance plaque; and the students and staff of the High Level Public School dedicated their 1979–80 book of memories "to a special teacher who will remain in our hearts and memories for years to come."

Sister died in the 38th year of her religious life on May 13, 1981, in the Misericordia Hospital, Edmonton. Father John Spicer, C.SS.R., and Father John Hess concelebrated Mass of the Resurrection in St. Joseph's Cathedral on May 15. After the Mass, Sister's nephew, Dr. David MacDougall, played a traditional Lament on the bagpipes. Interment was in St. Joachim's Cemetery, Edmonton, Alberta.

"Indeed this is the will of my Father,
That everyone who look upon the Son
and believe in Him
shall have eternal life.
Him I will raise up on the last day."

John 6:40

Two Dedicated Lives

LITA CAMOZZI, S.O.S.

Those who have instructed many in virtue will shine as bright as stars for all eternity. – Dan. 12:3.

IT WAS 1955 when I went to work in the city for the first time. The city was Vancouver, B.C. I needed a place to stay so I phoned the Catholic Information Centre. They answered me in one sentence: Why don't you try the Sisters of Service Residence for Girls? I hadn't heard of either the Sisters of Service nor their residence.

I went to 11th and Pine and Sister Lydia Tyszko opened the door and began to speak to me. I had difficulty following two conversations, her's and God's. He was telling me that I belonged in this Order and I was wishing everyone wouldn't speak at once. I had never seen nuns dressed as grey nurses before.

I moved into the residence; so did another stranger – Misette Godel, from Alberta. She was a high school home economics teacher and I a grade one primary teacher. We saw little of each other as she moved out of the residence shortly afterwards – but she impressed me. She was unaffected and accomplished at every turn, it seemed, confident, but not vain, interested but not curious, neither condescending nor in great awe of

Misette Godel

Sister Lita Camozzi

others. Everyone seemed to be and feel important in her presence.

Getting Married

One day I met Misette and she told me she was going to get married. I felt immediate alarm; maybe I didn't know her as well as I thought I did. I had a dozen objections, the main one being that she wasn't going out with anyone steady and I feared she might be marrying a casual acquaintance. She chuckled at my concern and said she was going to marry her childhood sweetheart. They were working in two different places to be sure that they really wanted to marry each other. Their time apart had removed all doubt from her mind. I was relieved and told her to be ready to love him. She chuckled again and said, "I am!"

Our lives then moved into two different vocations, hers to the married and mine to the religious. Our work took us both to Eastern and Western Canada. Her marriage to Barry Lahey was like gaining a brother-in-law, and each child was a special bonus.

In the summer of 1980 I was to take a week-long program in Nanaimo. It was cancelled and the program was to be given in Calgary, their home town. During the week we had two happy visits; we celebrated our birthdays and anticipated Silver Anniversaries.

Moments to Treasure

Five months later I was at Misette's bedside. She was dying from cancer of the liver. I had heard of the death-mask, but in all my hospital visiting I had never seen it before. There was our strong Misette. Her beautiful loving spirit was talking, it seemed, from behind this diseased, dying body, this mask of death. I felt like closing my eyes to speak with her. Her husband lifted her gently in his arms and held her as she placed her feet on the floor to relieve her body from the pressure of the bed. As he held her, I thought of the Nuptial Mass and its promise: "To have and to hold . . . 'till death us do part." I had never seen it so pointedly, painfully, beautifully, lived out before.

She consoled her children, Michelle, Linette, Simone, Rene and Monique, by telling them that she could see her life in them and that death could not separate them. During my vigil with her I experienced many moments to treasure. Sometimes I think the stronger ones are taken first to help their loved ones be faithful to the living out of their own journey of faith.

I told Misette the story of one of the children saying, "I don't know why people didn't know Jesus was God, when he went around with that light on His head all the time." This brought a chuckle from the dying Misette; but she died as she lived.

Read at the commencement of the funeral Mass:

The Way We Remember Mom

She always loved us, encouraged us and gave us her complete support. She gave us life and left an important part of herself with each of us. The love that Mom and Dad had for one another made us sensitive to the hopes, fears, dreams, joys and realities of sharing in marriage and family life. Mom showed interest and understanding in each individual she came in contact with. It was always their welfare, not her own, that concerned her. Mom was comforting and strength-giving, especially during her illness. Mom was happy with her life and wants us and everyone to be happy.

Michelle, Linette, Simone,
René and Monique

Children need love, especially when they do not deserve it. – Harold S. Hubert

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PROFILE

Sister Frances Coffey

MRS. VALERIE KHANGA
Whitby Psychiatric Hospital Staff, in "Staff-Liner," January 1981

When frances coffey first came to Whitby Psychiatric Hospital, the question she first asked of herself and that others asked her was: "What is different about what you do as a chaplain, from what a social worker or other professionals do?"

Having spent the past two-and-a-half years, Sister Frances now feels that, in fact, to ask that question, or to practice it, is to set up a kind of barrier. "Now," says Sister Frances, "I am more satisfied with the question being: 'How does my activity, as well as the activities of other professionals, all mesh together to give a better service to the patient?' " The difference that Sister Frances sees, is that it is really God's activity going on in all professionals, whether there is an awareness or acceptance of this or not; the focus on the work, rather than on the self of the professional is more encompassing.

First in Public Hospital

Sister Frances Coffey was the first member of her order to work in a Public Hospital as a Chaplain.

She was born in Toronto. After attaining a B.A. at the University of Toronto, she spent two years in preparation with the Sisters of Service. Upon completion of the novitiate, Sister Frances obtained a Bachelor of Education degree at the University in Edmonton, Alberta.

Next missioned to a country school in Peace River, Alberta, Sister Frances lived in a community house, and for five years taught students in grades 10, 11 and 12.

From 1962-67, Sister Frances worked in a rural diocese in Nelson, B.C., travelling to provide inservice training for lay catechists, and to organize religious programs for children attending public schools. During the summers, Sister Frances attended Catholic University of America, Washington, D.C., where she attained a Master of Religious Education degree.

For the next five years, with the Faculty of Education, University of Notre Dame, in Nelson, B.C., Sister Coffey taught a couse in religious education to student teachers.

In 1967, asked to return to Toronto to became Novice Directress, responsible for initiating new members of the community, Sister Frances was faced with the biggest crisis in her life. In her vocation as a Sister of Service, she had been functioning at an intellectual level. In this, which was to be the turning point in her life, she was called to a role more of sharing her own personhood and her experience of religious life, in a way that would help novices discover if their choice of vocation was right for them.

Although Sister Frances had initially responded to the call to the role of Novice Directress "by requesting that I not be the one," the call to obedience was stronger, and the acceptance in her that her Superiors could see her in that role in a way that perhaps she may not see herself. In retrospect, this proved to be, for Sister Coffey, a time of her most personal growth.

A decade later, searching again for a more active ministry, Sister Frances began to see a pattern in her life. With her background in theology, and in counselling, she felt drawn to a ministry in which she could work with people in need, and those with problems, "to allow faith to be a source of strength in facing difficulties." "Having prayed quite a bit, I asked to begin training for a new kind of ministry – Pastoral Care," said Sister Frances.

Following training for one year in a general hospital, partly at St. Michael's and at Toronto General Hospital, and at Queen Street Mental Health Centre for a year. Sister Frances Coffey came to Whitby Psychiatric Hospital in July 1978, as a Duty Chaplain.

Why a Chaplain?

Asked why a hospital needs a chaplain, Sister Coffey takes one to the philosophy behind the role: "In Western society, one of the rights we respect is the right to worship, the freedom to live our religious beliefs." To Frances Coffey, Sister of Service, the religious dimension is very important:

- it has something special to say about the uniqueness, dignity and worth of persons
- it provides a good foundation for the value system of our Centre: reverence for life; honesty in relationships; need for compassion
- it is especially important when people are in a crisis episode and forced to face basic questions about themselves
- finally, the religious dimension is important because it represents a unique resource of strength that comes from faith in God.

"If you really respect a person, no matter what insights or assistance you would like to give, cannot be forced – you have to stand back – and that's difficult. You're involved in living the mystery of each individual's choice, and respecting it."

One gets the impression that Sister Frances has spent a lifetime of giving of herself. In this worldly world in which we live, one wonders, what has Frances Coffey got out of life? In her own words:

"Looking back over the first half of my life, I tended to block out the unpleasant or harsh things around me and acknowledge only what was pleasing or good.

"The second half, however, I developed more courage and resolution to see both sides of my existence. Much to my surprise, it has been this latter period that produced what I most value – friendship, self-awareness and enthusiasm for whatever I'm doing."

In a life so full of giving, Sister Coffey finds the time for renewal through leisure activities. She enjoys reading, and has travelled across Canada. Outdoor interests include skating; and bridge is an indoor pastime that Frances grew up to enjoy.

A petite, attractive woman, fashionably groomed, with an impish sparkle in her eye reflecting a sense of humour, Frances Coffey, Sister of Service, is a truly beautiful person. □

A Daily Miracle:

Healing at St. Christopher's Inn

GREGORY LUCREZIA, S.A.*

TODAY, WE SOMETIMES hear about reputed healing of the deaf, blind, crippled, and afflicted. Apparently, these healings have occurred as the result of interventions by individuals, visits to shrines like Lourdes and Fatima, and even direct prayer. Announcement of such cures brings about a temporary increase of faith among some people. We are all affected by the out-of-the-ordinary. As in Christ's time, miracles make some people turn to God.

There is another type of healing that takes place daily, however. It does not occur in earth-shaking fashion, but very slowly and quietly. In many cases, the results are worth examining. Some of these healings occur at a place called St. Christopher's Inn at Graymoor,.Garrison, N.Y. For many years the Atonement Friars at Graymoor have conducted a temporary shelter for homeless and needy men there. Father Paul Wattson, the founder of the Society of the Atonement at Graymoor, began giving shelter to homeless and needy men as early as 1909. As time passed, more and more men came to Graymoor seeking food, shelter, clothing, and assistance. Eventually it was necessary to build new physical facilities to house and care for them.

Reasons Have Changed

Over the years, the reasons why men come to St. Christopher's Inn have changed. In the early days they were mostly homeless wanderers, seeking shelter and work. Today, they come for other reasons, most of them related to alcoholism. They suffer unemployment, loss of family, lack of prestige, poor health, and loss of self-respect. They come to the Inn seeking inner peace, answers to their problems, and self-affirmation. The years have taken their toll on them. They are usually experiencing deep inner suffering and turmoil. Their healing cannot come from hospitals or doctors but from elsewhere, sources that can be found only in quiet, out-of-the-way places, where a man can think and pray.

At the Inn, the staff attempts to help each man find inner peace. We start by touching his body, by trying to alleviate some of the physical problems he has incurred because of excessive drink, the use of drugs, and poor eating habits. We practice the corporal works of mercy. Our guests see that we are really interested in them as human beings regardless of who they are. Men of all faiths – or none – benefit from genuine caring and begin once again to realize they are worth something. Thus, they are further motivated to do some soul-searching. Their wounds are healed little by little, and their strength returns gradually to the point at which they can begin to pursue meaningful goals. By external care, we convince them to seek internal care and inner healing. Inner healing brings the peace of mind that is essential for productive living.

We try to help all who come to us. Love of God is emphasized as the way toward recovery, and our guests are encouraged to find God. Many men receive far more than they first thought they wanted when they made their way to the "Holy Mountain," which Graymoor is called. There are many ways in which the men can be affected by the lives and work of the staff at the Inn. In an atmosphere of prayer and hard work, we have come to realize that our strength lies in sharing with others. We work with our men to restore their confidence in themselves and to lead them

* Brother Lucrezia, an Atonement Friar, serves on the medical Staff of St. Christopher's Inn.

to a deeper relationship with God. In our work of healing, we can, by concern, compassion, and dialogue, help heal some of the strain which the men experience. As a nursing professional, for example, I can, while providing basic medical services to the men, talk to them about their problems. Through my medical ministry and conversation, I am able to show my concern for them. I use external healing to promote inner healing.

Confrontation Not Always Best

We have found that a direct confrontation when dealing with God is not always the best approach, especially when the men have more on their minds than God, or at least they think they do. External care is a means to an end, therefore, not just an end in itself. My own experience has been that a person is more open when he realizes that you are interested in him as a member of God's family. When a man arrives at our doorstep, down-and-out, under-the-weather, complaining about a multitude of problems, his response is usually negative when someone suggests he has only to pray and all will be well. In this connection we are reminded of the words of the Epistle of James: "My brothers! What good is it for a man to say, 'I have faith,' if his actions do not prove it? Can that faith save him? Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in you saying to them, 'God bless you! Keep warm and eat well!' if you don't give them the necessities of life? This is how it is with faith; if it is alone and has no actions with it, then it is dead." (James 2:14-17)

Talk is cheap when no action follows. Therefore, action is important and necessary in our role as internal healers. Total care is important, and we can provide that. We can give external care and build upon it, leading a person to the point at which he begins to believe in himself again. Jesus himself usually forgave sins first and then healed the body. His was total healing. He was condemned for doing that, and it led him to death. At St. Christopher's Inn we reverse that procedure, although the effect is the same. We realize that by meeting the physical and spiritual needs of an individual, we are helping him reach his personal goals. He will also have a permanent aid in trying to improve himself. What better way is there to put oneself in the healing hands of the Lord than to follow the A.A. way of life which applies to everyone. We can only live today, because it is now.

Ask for Strength and Guidance

While living one day at a time, we must ask God for strength and guidance. Each day is dedicated to God, and the person puts trust in a Higher Power-God. The third and fourth steps of the A.A. program deal with the Higher Power. After trying everything and everybody, the person finally turns to God. As followers of Christ we must use this same method in dealing with those who come to us. We must help them realize that they must have constant trust and faith in God. A man will be open to this sort of direction once he realizes that the person giving advice is sincere and dedicated to the task of helping him recover spiritually.

By our external concern and care for the men who come to St. Christopher's Inn, we can instill in them love and faith in God, thereby fostering the inner healing process. This means helping each individual become a whole person. There is a healing power which I believe is provided by the Holy Spirit if only we ask for that help. Through this power, we are able to help many who come to us to find the God of Love. In that way, too, we exemplify the theme of the 1981 Week of Prayer For Christian Unity: "A Variety of Gifts But Always the Same Spirit." (I Cor. 12:3-13) □

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Parents Share

ANNETTE WESTLEY
In *The Canadian Register*

CATECHISM by correspondence, which was organized to serve children in Canada's missions over half a century ago, is now, more than ever, becoming a tremendous tool for Adult Education.

For example, a mother in the Archdiocese of Regina told Sister Mary Corke, "Helping my children with their catechism lessons has given a new meaning to my faith. At one time, God was the Judge, the Man with a book. Now I learn that God is a Father who loves me. It's a tremendous feeling."

Sister Corke is the co-ordinator of the Home Religion Program serving the Diocese of Regina. She works also with sisters of other communities in making personal contact with parents, enlisting students, organizing workshops and training catechists.

Religion Back in the Home

"The most important factor of the Home Program," says Sister Corke, "is that it is putting religion back into the home with the parents teaching their children."

It is also a training ground for catechists. The parents get together for group discussions where they become familiar with the new vocabulary. Then teaching their children at home gives them confidence to stand in front of a class and teach other children.

"Many parents hold back from teaching religion because they are afraid," says the Sister of Service. "They feel they haven't kept up with the changes and missed a great deal in renewal. But once they have gone through the course, teaching their own children, they feel very much at home with the Canadian program. They even feel able to become catechists."

Being involved with correspondence courses helps parents to recognize the value of teaching religion to their children. "Their studies bring parents closer together," says Sister Corke. "It deepens their own faith and they become more interested in preparing and developing liturgies in their parish, and helping with sacramental preparation."

Because the course follows a simple teaching method and because of the parents' involvement in the program, handicapped children are being registered. For example, a mother with a disabled child who attends a special school where religion is not taught, will contact Sister Corke and special instructions will be arranged.

In one case, where a partially blind child required special attention, the catechetical centre was able to loan the family a record to assist the child to learn by listening.

400 Registered Students

The centre has approximately 400 registered students. The fee or offering per family is $12, whether there is one child or more receiving lessons. This offering does not pay costs, but it allows families of four or six children to participate without being overtaxed. . . .

Sister Corke sums up the Home Religion Program: "Parents really enjoy the closeness achieved through working with their children on faith and moral projects, and appreciate the new unity and peace which develops as each member of the family becomes more conscious of Christ's presence in their lives.

"Religion has the greatest meaning for children who learn it from and with their parents."

Children's catechism by correspondance has grown from the tiny mustard seed to a big tree – the tool for adult education. □

Peenamin McKenzie School Labrador

PRINCIPAL'S REPORT: JOAN COFFEY, S.O.S.

LAST YEAR PLANS had been made for students from Grades 7 to 10 to move to the country for four days. Due to unusual weather conditions, these arrangements were not possible. The alternate arrangements were excellent.

Each class from Grades 1 to 6 travelled once to Goose Bay. Grades 1 and 2 visited the fire hall; Grades 3 and 4, Universal Helicopters and Labrador Airways; Grades 5 and 6, D.P.W. Plans for a Labrador Airways flight and a visit to the Labrador Heritage Society had to be postponed.

Visitors to the school were Leonard Peterson, Cassie Brown, Bill Ritch, Kathryn Smithens, Department of Forestry, Department of Fisheries, and the RCMP, who provided very relevant material on these three government departments.

Present Labrador Material

Within the school itself the teachers presented material relative to Labrador, and displays throughout the school were evidence of this.

On March 6th, a Dental Team from Fort Smith, N.W.T., arrived at our school. This was a "first" for us, and one we hope will be repeated. The Dental Team consisted of a qualified dentist from the staff of the Fort Smith Dental College, and four students who hope to graduate as Dental Therapists. There were four stations, each with all the equipment found in a dentist's office.

The March break over, all the teachers and students arrived back at school, after a good holiday. Many students had perfect attendance for the month of February. The students will once again be trying for perfect attendance.

School Play

For the first time in five years Peenamin McKenzie School entered the Creative Arts Festival for Labrador. The name of the play is *As Others See Us*, which was based on real experiences of how the native people are seen by outsiders.

So great was the praise that the group has been asked to present a play in competition for the High School Drama Festival to be held at Goose High School.

While drama and exams are one part of the school activities, sports is another. The boys won the basketball championship; the boys' floor hockey team became the Labrador East champions; and now the students are starting badminton.

Peenamin McKenzie High School is really cleaning up this year. Our school is winning trophy after trophy, competition after competition – boys' volleyball, girls'

volleyball, boys' basketball, Creative Arts Festival, boys' floor hockey, and now the Labrador East High School Drama Competition.

The Drama Competition was held in Goose Bay and had schools from all over Labrador East region competing for a very important trophy. Then came the judging – first came some smaller awards and we won two! At last it was time for the Big One and the judges called out the winners . . . Peenamin McKenzie! In our first try our school had taken on the best in Labrador and we had won!

At this moment we are all waiting for the result of the contest in Labrador City. Only one play will be chosen from Labrador for the provincial finals in Gander in May. It will be either the best play from Labrador West or *As Others See Us* by Peenamin McKenzie. Who will it be? □

Trailblazer

Continued from page 11

"I definitely think women have to share in the decision-making in the Church and, as for ordination, I think it would be important for women. However, it doesn't appear to be the right time."

Meanwhile, women can share many other church duties with men. Rita joined the order in 1952 and served as a social worker in Montreal, Edmonton and Regina, before going into campus work. Before entering the convent, Sister was a teacher for the Canadian National Institute for the Blind.

Sister was elected by her colleagues in 1979, as the first full-time national chaplain, and for the next two years she will be doing some more trailblazing.

In between visits to the 50 universities she serves, Sister will be trying to establish a training program that could help encourage more people to come into the work. She will also try to give encouragement to the campus ministers scattered across the country at the anglophone universities.

"Listening to People"

As to what these campus ministers are trying to do with the students they come in contact with, Sister says every campus has its own needs but it is probably "listening to people." What is it that is exciting them, hurting them? What are the inhuman structures on campus?

"It's saying, 'I'm here for you'." And for many people that's a sign of hope.

The role of the campus minister is also a prophetic one, a disturbing one, says Sister. If there is an inhuman structure on campus, it is often the campus minister's role to speak out against it. And ministers are still doing some of the more traditional things – like running prayer groups, scripture studies and retreats.

Sister admits that often the Catholic chaplain's office is the last place some students will go when they have a problem, but if they do come they will find ministers willing to help them "integrate the academic experience into their journey of faith." □

A Little Humour . . .

"I understand that your husband is quite a linguist."

"He certainly is; he talks three languages."

"My, what are they?"

"Baseball, football, and profanity."

• •

Probably Not

Then there is the story of a heckler accusing a well known politician of being two-faced.

Without a change of expression, the politician calmly replied: "I leave this to the audience. If I had two faces, would I be wearing this one?"

Sisters of Service

WHO ARE WE?

Catherine Donnelly, as early as 1920, while teaching in Western Canada, felt the need for a group of dedicated women to work in the rural West. It was her dream that many missionary-minded young women from the Eastern part of Canada would answer this call to the Western provinces.

Under the direction and spiritual guidance of Fathers Arthur Coughlan and George T. Daly of the Redemptorist Fathers in Toronto, the community of the Sisters of Service was founded and has grown, serving the Church across Canada including the Yukon and the North West Territories.

Our concept of missionary work remains basically one of service that is characterized by our special zeal – personal interest, enthusiasm, involvement.

If there is something about our vision that causes you to feel an echo or resonance within yourself, perhaps we can help you identify your vocation. If you wish further contact, we would be pleased to hear from you.

Sister Joan Schafhauser, s.o.s.
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Sisters of Service

Terry Fox

Field at Home

Vol. 57 No. 3 Autumn 1981

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from the EDITOR'S DESK

IN THE SPRING ISSUE of the *Field At Home* I quoted words of the late Right Honourable Lester B. Pearson. These words were a message to Canadians asking us to let our future record be one of co-operation and not conflict, of dedication and not division; of Service, not self; of what we can give, not what we can get.

One day while listening to the radio I jotted down a message from Terry Fox in which he reminded young Canadians to give, not money, but themselves to worthy and Christian causes.

Terry Fox, in his Marathon of Hope, showed Canadians the importance of giving, not getting. He has also shown us that working *together* as Canadians we can make our country worthy of its past and more certain of a proud future. In his trek of 3,339 miles across Canada, Terry, our Canadian Hero, has demonstrated heroism and the importance of really trying to overcome obstacles and growing into mature human beings. He has shown us the Way. Let us follow.

Much has been written about Terry and he deserved it as well as the honours given him, especially the Order of Canada. He has captured the hearts of all – his honesty, humility, determination and sincerity surely have awakened in us a desire for these qualities for ourselves and all peoples.

The pupils of Grades 6 and 7 of St. Teresa Catholic School in Toronto aptly said:

"Oh Terry, you must be the guy
Who invented the word 'try'
And as for the phrase 'never quit'
We're sure that you discovered it."

Toronto Star

May God give to Canada and to all other countries of the world, youngsters and oldsters with the "try" and "never quit" of Canada's Terry Fox, to build a better and less violent world.

* * * *

Crime is the entertainment of the fool,
So is wisdom for the man of sense.

Prov. 10:23

Happiness

Half the happiness of
living
Comes from willing-hearted
giving;
Comes from sharing all our
pleasures
From dividing all our
treasures.
And the other half is
loving
First the Lord, then all things
living
So, each mortal should be
sowing
Love seeds while his life is
growing
For all happiness in
living
Comes from loving and from
giving.

Divine Word Missionaries, Roscommon

Why I became a Sister of Service

. . . The aftermath of World War I, with its devastating deflation of money values, made itself felt keenly in our Country, and especially for our family of twelve children of whom I am the eldest. My sisters and I, looking for a stable income to help our dear parents, went to neighbouring Holland. We made good and my three sisters entered convents there.

After having spent several happy years in Holland, I undertook the heavy responsibility of financing the studies of a brother. Necessity, mingled with wanderlust, sent my steps towards the Land of Golden Opportunities. After all my efforts to enter the U.S.A. had failed, friends living there advised me to go to the neighbouring country, Canada. Once in Canada it might be easier to enter the U.S.

As I had no friends in Canada, the St. Rafael Society advised me to go to the Sisters of Service. That I did, never dreaming that some years later I would be in the same community. With their name on my papers I had clear sailing and no trouble.

On my arrival at Halifax I was met by a Sister of Service who helped me kindly, sent a wire to the sisters in Toronto, the city of my destination; and assisted me in every way possible for a pleasant and safe journey. We could not speak to each other, but all went well.

On my arrival in Toronto, again I was met by a Sister of Service who drove me to 4 Wellesley Place in their car. The sister tried in a few sentences in German to make me welcome, but it is always hard in a new country not to understand the language.

The same evening, a German girl from Roumania arrived, whose cousin had been in Canada for some time. He interpreted for us and helped us to find our way in the city. After only a day with the sisters, life began for me in a strange country.

Some time later, after having learned a little English, we went back to 4 Wellesley Place to thank the sister who had been so kind to us, but she had been moved to another mission in the meantime, so our visit was never repeated.

Time went on. I began to like Canada, made friends, went to night school and promptly forgot the sisters.

After my brother was ordained and I was free again, the thought of entering a convent haunted me. Having received the gift of a religious vocation at a very early age, I had tried in vain to get away from it, but to no avail. Having made up my mind to enter in Canada, I wanted to help my people in their trying time of making a new start in a strange Land. The work of the Sisters of Service for the Immigrant was known to me but their other activities I learned only after I had entered.

Field at Home – July 1953

* * *

Think of three things: whence you came; where you are going; and to whom you must account.

Proverbs for Daily Living.

. . . and 40 years later

Evelyn Tunney, S.O.S.

I hope you have read the preceding article 'Why I became a Sister of Service' because I would now like to bring you up to date, in brief.

Sister Catherine Klutterman entered the Sisters of Service in August 1937. After her novitiate she was missioned to the Girls' Residence in Montreal. Here she was very much involved with the immigration work at the Montreal Port, also commuting to meet immigrants arriving at Quebec City, and Saint John, New Brunswick.

On Valentine's Day in 1945, I arrived at Montreal and met Sister Klutterman for the first time. And it was not very long, at the end of World War II, when Canada opened the ports for displaced persons. Sister was one of the sisters to work with the Immigration authorities to help meet and place these displaced persons in suitable employment as domestics. It was necessary to stay overnight or longer at the Government hostel at St. Paul l'Hermit about 25 miles from Montreal, to act as interpreter, counsellor or any other position needed. Sister was quite fluent in German and Dutch, and also had some knowledge of a few other languages. These people having lived in concentration camps in Germany, could converse in German.

The first D.P.'s to arrive in Montreal were women destined for one of the large hospitals in the city. These were mostly Estonians, Latvians and Lithuanians. They were all invited to the S.O.S. Residence for dinner that evening (Sunday) and we assured them that there would always be a home for them with us. Later groups were Polish, Ukrainians, Slavs and others. The bi- or multi-lingual sisters would often serve as interpreters for the girls' employers. Soon, on Thursdays we would see Sister helping these girls pack boxes for their families in Europe. Large tables with heavy paper and cord were ready for them to work. Sister was always there joking and laughing – and helping the girls.

These girls were not formerly domestics, but the Canadian Government required that they spend one year working as domestics. One girl was a professional opera singer and had sung in opera in Vienna and Rome; and you didn't have to doubt her ability. Father O'Brien invited Virginia to sing at the New Year's midnight Mass at St. Anthony's Church much to the pleasure of the parishioners, many of whom couldn't resist the urge to see the owner of that beautiful voice, so I was told.

On one occasion my superior asked me to accompany Sister Klutterman to Quebec to meet the *S.S. Voldendam* which was arriving there from Holland. As another ship was expected two days later we were told we could make a visit to St. Anne de Beaupre. However, as we were leaving St. Anne's there was a long distance call for Sister to come back to Montreal immediately. One of the D.P.'s had attempted suicide and sister was required to talk to her in the girl's own language. Each one of these people had their own tragic story and with the extra effort of learning a new language and

working with strangers, it was a traumatic experience. Sister was able to help Maria, and many, many others.

We had a Jewish man who sold us vegetables and fruit. He told Sister one day that he had seen her on the screen at the movies. He said that he was so excited that he jumped up and shouted "My sister! my sister!" He was amused when the person next to him had asked him if she was really his sister. It is possible, knowing sister, that those who have met her or have worked with her, love her and do not forget her kindness.

Sister told me one day that when she had gone to the port the previous evening to meet one of the immigrant ships that she met a young boy, she thought about 10 years old. He was sobbing and alone, so sister approached him and asked him his trouble. He was coming out to Canada to be with his mother who had been in Canada a few years; and he did not know if she was expecting him. However, sister got her address from the lad and told him that, when she was finished with her passengers, she would bring him home to his mother. She saw that he had a good place to sit and was comfortable while waiting.

Sister and the little boy arrived at the address to find that the mother was expecting her son, but didn't know the date. The mother recognized sister as they had met at the port on her arrival some years previous. The mother insisted that sister go in and see her nice home and the room she had prepared for her son. The boy was actually 13 years but he had suffered from malnutrition and was small for his age. His grandmother had taken care of him since the mother had come to Canada to make a home for him. This woman had remarried in Canada and she and her husband were very happy to have the boy with them. They thanked sister for looking after the boy and bringing him home to them.

These are just a few cases, just a sample of the wonderful work Sister has done for those in need. This boy and his mother were not Catholics but they were in need so that was what was important. There were other Port workers from the different Churches and also the Travellers' Aid and they all worked well together.

Sister later was transferred to Winnipeg and also Halifax but now she is living at our mission in Montreal. She still enjoys people and can laugh and joke with all. God bless her generous heart!

SISTERS OF SERVICE

"Our activity must be missionary in the greatest possible degree and carried on in the light of an apostolic vision. We must consider the vocation of our Institute – not influenced by the spectacular, but penetrating deeply into basic action."

Catherine Donnelly, S.O.S. 1972

For information, write:

Sister Joan Schafhauser,
10 Montcrest Boulevard,
Toronto, Ontario
M4K 1J7

Telephone (416) 461-7558

Do not be afraid. I have called you by name. You are mine. When you pass through deep waters I will be with you.

Isaiah – 43

* * *

"Once they think, they will come to know, and knowing, they will want to love, and if they love they will want to serve Him."

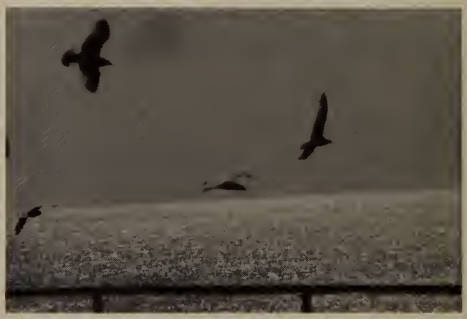
Mother Teresa

We have Served

Our Deceased Sisters
Anniversaries October, November and December.

October 7, 1948	Mary Shostak
October 29, 1976	Gertrude Walsh
November 5, 1978	Rose Jolicoeur
November 8, 1976	Florence MacNeil
November 17, 1963	Mary O'Kane
November 20, 1975	Edna Deland
November 23, 1980	Mary Quinn
December 3, 1956	Lydia Tyler
December 21, 1955	Frances Church

"IN THE PEACE OF CHRIST"
For you are my hope, O Lord:
My trust, O God, from my youth.
PS. 71:5



In rushing we have missed the seagulls playing in the wind. *Peter R. Stone*

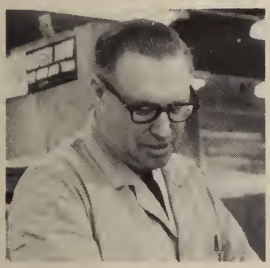
Even a journey of a thousand miles begins with a single step. *Chinese Proverb*

Gordon Pelham Lewis

A Tribute

"If he be not, then am I unable to describe a gentleman."

Anthony Trollope



Gordon Lewis died on June 25, 1981. His death was a loss to his wife and family, to the firm of Macdonald-Downie, of which he was an important part, and to the Sisters of Service.

I met Gordon Lewis when, as editor of *The Field At Home*, I first took the magazine to the printing firm of Macdonald-Downie. Before long Gordon assumed responsibility for printing the magazine, but in reality he took on a lot more than just getting it on the press.

In those days I thought I knew quite a bit about typography; about what did and did not make a printed page attractive and readable. But I soon realized, and Gordon knew this without ever saying a word, that he had more knowledge in his little finger than I was ever likely to have in my whole body. Gradually and oh so gently, Gordon took over the typographic design of *The Field At Home* and because he was, I believe, a perfectionist, the result was always excellent. I dubbed him the Editor-in-Chief. .

Gordon Lewis came from North Battleford, Saskatchewan. In 1948 Campbell Downie met him at Ryerson Polytechnical Institute where he was a linotype instructor. A year later John Macdonald went to Ryerson as an instructor and he met Gordon. When in 1961 the firm of Macdonald-Downie was launched, Gordon joined it as plant superintendent. From my observations the plant always seemed to be an efficient and worry-free place. Gordon being who and what he was it could hardly have been otherwise.

Eventually I went to Ottawa but continued to edit *The Field At Home*. More than ever I came to rely on Gordon, to the point where I simply put the copy into an envelope and mailed it to Toronto and always with a minimum of instructions. Gordon knew what to do, I had no worries. I like to think that, by this time, Gordon had developed an almost proprietary attitude toward the magazine. Indeed had he owned it he could not have been more conscientious and caring than he was. Had he been any different, my job of editing from afar would have been impossible.

Gordon was not only a gentleman; he was a gentle man. He never wasted words. I loved making outlandish suggestions just to see if he would react. His reaction was always the same – a quiet smile and a sideways glance at me from the corner of his eye. It is entirely appropriate to say of him what Trollope said of a very famous man: "If he be not, then am I unable to describe a gentleman." *Ella Zink, S.O.S.*

Father Duffy's Well

What makes this world so lovely is that
somewhere it hides a WELL,
Something lovely there is about a well –
so deep
unpiped and real,
and filled with buckets and buckets of
that life-giving stuff.
A faucet will do in a hurry or rush,
but what makes the world so lovely
is that somewhere it hides a WELL.

In reading the Old Testament we learn of the importance placed on rain and springs because life was dependent on the fertility of the earth. At the feast of Tabernacles water became the sign of salvation in an arid land.

In Numbers 20 there is the story of Moses striking the Rock with his staff and water gushing forth, sufficient to feed the community and their livestock.

The discovery of a spring or well after an ordeal was considered a grace from God. Water was offered as a sign of hospitality.

"With joy you will draw water at the fountain
of salvation and say on that day
Give thanks to the Lord, acclaim his name
Among the nations make known his deeds,
Proclaim how exalted is his name."

Isa. 12:3-4

In Biblical times water had a spiritual significance. God sent his water to the righteous, in the form of dew or rain. And so even to the twentieth century, many of us view wells with awe, whether at the sight of Jacob's Well, Abraham's Well, or even Mrs. O'Brien's humble well near Limerick, Ireland.

On reading a brochure "Newfoundland and Labrador Provincial Parks" the item: "Father Duffy's Well: This understaffed picnic park is a shrine dedicated to the memory of an Irish Priest who worked in the area in the nineteenth century" caught my eye and I put Father Duffy's well high on my priority list of places to see in Newfoundland.

Sisters Mossey, Barton and Zampese, who are misioned in Clarenville, were solicitous that I should see as many places as time would permit. So, en route to

St. John's for my return flight to Toronto, Sister Zampese left the main highway for some seven or eight miles so that I could visit this well. Here I had a drink from the well and picked up a few interesting pebbles for my 'travel memorabilia' collection.

When in St. John's we visited Maurice Burke, to whom we had told about our visit to the Well. Maurice later sent me excerpts from the "History of St. Mary's Bay" by Michael McCarthy, from which I quote parts:

"In 1834, St. Mary's obtained its first resident Parish Priest in the person of Reverend James Duffy, who was destined to play a very controversial role in the history of St. Mary's. He arrived at St. Mary's in March of that year, but stayed only a short while. In December of the same year he returned and took up permanent residence at St. Mary's. Previous to the arrival of Father Duffy, the Catholic population of the village had built two churches on a high mound overlooking the beach. Because of their exposed position, both churches had been blown down. On Father Duffy taking up residence in St. Mary's, he immediately turned his attention to building a church which would withstand the winter gales, and with this aim in mind, he decided to come down to the foot of the mound and build.

Until the spring of 1834, the beach of St. Mary's had been treated as common property, and was used by the fishermen to dry and mend their nets and repair their boats. It also served as part of the road to Riverhead. In the spring of that year a citizen of St. Mary's, William Fewer, erected a small fishflake on the beach. Immediately, John Willis Martin sent men "in the grey of the morning" to cut down Fewer's flake, and then he had a large flake contructed which ran the entire length of the beach, which cut off the fishermen from their drying place, and also access to the cemetery which was located on the mound behind the beach, near the site of the former church. Martin claimed that the beach had been the property of a man, Doyle, who had sold it to a William Christopher, from whom Slade Eleson and Co. had acquired title.

Father Duffy approached Mr. Martin for permission to build his church on the beach, but Martin refused, though offering him an alternative site. On examination, the site offered proved to be wet and marshy and in a poor location. Father Duffy then went ahead and built his church on the beach. With the help of his congregation, the church was built in a few days, and on completion Father Duffy asked Martin to remove the flake as it was a public nuisance. Martin was extremely annoyed and determined to take civil action against Father Duffy for trespass. In January, Martin went to St. John's to attend the opening of the legislature of which he was still a member, but before leaving instructed his chief clerk, Mr. Lush, to have no dealing with Father Duffy, in Mr. Martin's absence. Martin had only been gone a few days when Father Duffy sent to Lush for a gallon of brandy which Lush refused to supply him. The next morning, January 13, 1835, Father Duffy took action.

"On 24th November 1835, William Lush signed a sworn statement citing alleged wrongdoings of James Duffy and that he had heard from men under the command of said James Duffy that James Duffy had told the congregation in chapel to break up and burn the flake and that those who should refuse to do so should have the curse of God and the curse of the congregation upon them, and this informant said that he heard Michael Roach say that James Duffy said that they should burn

and destroy the flake and he, James Duffy, would be accountable and the devil might go with those who did not assist.

On May 20th, 1835, Martin made his first move. He wrote to the governor that he had been informed that Father Duffy was on the eve of leaving the country, and expressed great anxiety that Duffy should escape the law. The governor at once sent two constables to St. Mary's, who arrested Father Duffy and took him to Ferryland, where he had to post bail. When news of the arrest of Father Duffy had reached his superior, Bishop Fleming, who, after waiting for the law to take its course, visited St. Mary's and conducted his own investigation in the summer of 1835, he found that his priest and congregation had acted in the only manner possible in such circumstances. In the meantime, Father Duffy had walked the hundred miles to St. John's, only to have his case postponed. This happened several times, and Father Duffy calculated that he had walked fifteen hundred miles before the case was settled. There is a small park on the Salmonier Line which commemorates this event. It contains a small spring which has been walled with rocks and it is known as Father Duffy's Well, from the fact that it was here that the priest stopped to refresh himself and rest on his many journeys.

The petition respecting Father Duffy's right to have an attorney of his own faith was rejected by the Chief Justice. Father Duffy and the other men returned to St. John's for the May session of the supreme court in 1837. At this time again, the principal witness for the prosecution did not appear, but the case went ahead and was put before a jury who brought in a verdict of not guilty. This ended the case, but for some years after, the case of Father Duffy and the many hundreds of miles he travelled was used by the Catholic party as an example of the injustice of Chief Justice Boulton who was later removed.

Some experiences are like WELLS, too,
People create them;
they are happenings,
life-giving happenings, redeeming experiences
all around us.

LOOK! – and, I beg you, don't ever stop looking –
because,
what makes the world so lovely
is that, somewhere, it hides a WELL –
a well that hasn't been found yet,
and if YOU don't find it
maybe nobody will;
and if you don't BE one
maybe
nobody will find you.

(On Being a Well – author unknown)

This close-up of the well shows the metal pipe of constantly running brackish water above the dark stain. In bygone days the well was described as a "pearly crystal spring." As early as 1885 a hand-carved lichen covered board is described as being firmly attached to a spruce tree that overshadowed the well containing the inscription "Rev. James Duffy's Well – R.I.P." According to popular tradition, the priest blessed the well investing the simple water with a sacramental character not unlike the Holy Wells of Ireland. In 1925 it was visited by members of the Imperial Parliament of Great Britain who were on a world tour.

Father Duffy was a native of County Monaghan, Ireland, and was ordained at Maynooth, by Bishop Fleming who took the priest to Newfoundland with him as a curate in his own diocese.

* * *

Father Duffy left Newfoundland about 1851 and went to P.E.I., where he died on December 1, 1860, at the age of 63, asking that his body be laid to rest at Kelly's Cross "along the pathway to the church, so that those who pass by will say a prayer for me." When the new church was constructed at Kelly's Cross, it was decided to exhume the remains for reburial in front of the church. On 15th September 1900, 40 years after his death, the body was dug up and to the amazement of all, the remains were found to be incorrupt, and showed no signs of decomposition or decay.

The story that 'he was just as fresh as he was on the day of burial' gave rise to a devotion to him as a new saint. The church issued a caution that these were only private beliefs and in no way had any official approval. That did not stop miracles being attributed to him.

(Taken in part from *The Monitor*
Around and About by Paul O'Neill)

Home Religion Courses Popular

Annette Westley

Press releases announcing startling news about teaching religion is seldom, if ever, seen. But when Sister Florence Kelly, director of the National Office, Home Religion Program in Regina, was asked "What's new?", she replied, "The explosion of interest in the use of Home Religion Courses might be compared to bringing the Constitution to Canada – without any dissenting voices."

Not since the Correspondence Courses in Religion were initiated in Western Canada some 60 years ago by the Sisters of Service, has there been so much expansion, activity and appreciation of the courses.

From coast to coast and to the far north as well as to the south of the border, the family-centered religion lessons have climbed to record high. The National Office has revised "Come to the Father" to become the all Canadian "Born of the Spirit" series.

In recent period, correspondence courses for years from four to nine have been revised by the National Team to accord with the "Born of the Spirit" series. Courses are also available for grades one to nine inclusive.

"In general," says Sister Kelly, "lessons of the Home Program are no longer planned only for the children. Instead they are directed to the whole family involvement." Also revised courses are first piloted across Canada by teachers and families to ensure they are relevant to the people using them.

"We've come a long way from the days when the courses were used only by children in Canada's remote missions," says Sister Kelly. "Today, many teachers and volunteer catechists find them very helpful as resource material in preparing their lessons, or in synthesizing faith teaching. Also, along with their children, parents are able to update their own faith knowledge in a day-to-day living."

When a pastor in the U.S. heard about the courses, he came to Regina with three catechists who were to help with the program. They were so impressed with the material, they took with them the amount they felt would be sufficient for their parish need.

"In no time," says Sister Kelly, "they were back for more. To their surprise families who were not known as Catholics and who did not attend Church regularly, were asking for the lessons for their children. As a result, they returned to practising their faith."

Sr. Florence Kelly – Daly Centre – Regina Church Extension

Because the courses follow simple teaching methods, parents are able to be catechists to their children, "and themselves, walk the Way of the Lord" as the title of Grade V course invites them to do, especially prepared for the parents in particular pages and booklets.

The courses have an attractive format, on multi-colored paper, with large spaces for the children to write or draw, and interpretation of the topic, which deals with faith teaching, and everyday living. There are 20 lessons in each course which also follow the liturgical year in the church.

Some 12,000 courses were distributed across Canada in 1980 from the Daly Centre in Regina. "With 20 lessons in each course," Sister Kelly points out, "this represents 240,000 instructions in our faith by the Home Program alone. It represents a tremendous thrust into those areas closed to other avenues of religious education.

"To assist in the distribution of the courses, we have dedicated volunteer help without which it would be very difficult to reply promptly to our requests for assistance.

"I am also grateful to Church Extension benefactors for their continued support whose annual contribution is $17,-800. Without this generosity, the expansion of the Home Program would be hindered. May God bless you all."

A Medley of Musings

The attempted assassination of *Pope John Paul II* shocked us both because of the insanity of the deed and the anguish of possibly losing one who has become so much a part of our lives.

"Today men are killing other men in abundance. They kill in homes, in offices, in the universities. Armed soldiers from modern armies kill the defenceless and innocent. Incidents of this type have occurred before, but today it has become a system."

John Paul II
(from *Our Sunday Visitor*)

Please pray for the Holy Father.

"Blest are those persecuted for holiness sake, the reign of God is theirs.'

Matt. 5:10

ROYAL WEDDING

We pray that the years to come will be years of Joy and Peace for Prince Charles and his bride, Lady Diana.

'Your thoughts should be wholly
directed to all that is true,
all that deserves respect,
All that is honest, pure, admirable,
decent, virtuous, or worthy of Praise.
Live according to what you have learned
and accepted,
what you have heard me say and
seen me do. Then will the God of
peace be with you. *Phil. 4:8-9*

HAVE WE FORGOTTEN MARY?

I was taught from my youth that October is the month of the Rosary. But we don't hear about the rosary very much in this top half of the twentieth century. Why? Some say it is too repetitious. Is it any more repetitious than the thumping and beat of what is considered by some to be today's music?

There is a story told of a brave and fearless soldier who had been decorated for courage. He had just received news of the death of his mother and he wanted to give her a last salute by praying over her tomb, but he could not get permission from his colonel. However, our soldier Peter could not resist his desire, and leaving his regiment went to visit his mother's tomb. After the battle, Peter entered Strasbourg as a prisoner,

while his companions returned in triumph.

On the morning of his court-martial, the door opened wide and a sergeant of the new guard entered. He gained Peter's confidence and, in friendliness, he urged Peter to tell his last wishes. Peter told the story of his life and talked of his great love for his mother. He had made a promise to Our Lady that immediately upon her death, he would place a bouquet of flowers upon the altar of the Blessed Virgin in the little church of their native village.

"That is why I deserted the regiment," he told the sergeant, "and heaven alone knows how much I suffered to fulfill this little promise. I brought the flowers to the altar and then I gave myself up to the military police. Now I am about to die."

Next day, as Peter was waiting for death, the sound of bugles and cries of joy were heard in the streets. The Emperor, Napoleon, had arrived and approached the condemned man and smiling at him said: "Peter, you did well to confide in your friend this morning. He tells me that you are a pious and religious man. You will be a brave soldier. I pardon you that you may live to serve your God and your country."

A few months later, Peter became captain of the imperial guard, and in the thick of the historic battle at Waterloo, he fell near the feet of the Emperor whose life was saved by the soldier's death.

St. Alphonsus Liguori has said that the prayers of Mary are prayers of a mother, and therefore, they are regarded as commands by her Son, who loves her so tenderly. It is then impossible that the prayers of Mary should be rejected."

(taken from *Mary, our Sweet Mother* by Anselm J. Viano, SSP)

HATE LITERATURE

I wonder how many parents and guardians take the trouble to supervise the reading material of their children; or their habits of prayer. The home is the true school of prayer, and religion cannot be taught by hate.

Recently there have been reports of huge sales of "hate" literature – in the form of religious (?) comic books that call Catholicism devil worship and claim satan is using the Vatican to destroy Christianity. Other faiths are also attacked. "It would be better for anyone who leads astray one of these little ones who believe in me, to be drowned by a millstone around his neck, in the depths of the sea. What terrible things will come on the world through scandal."

Matt. 18-6-7

And we wonder why there are such a number of catastrophes!

Red Cross Homemaker

Theresa Duffley, S.O.S.

You are familiar with some type of Homemaker service. Its purpose is to provide household assistance and personal care for individuals and families who are unable to manage satisfactorily in their own homes due to health, age or social problems.

I am employed by the Red Cross in Halifax, N.S., and as an employee am also a member of that organization. My

identification is a blue uniform with a Red Cross Homemaker crest on the sleeve. I might add that the Sisters of Service are becoming well known too as people, who have never had a Sister in their home before, are interested in knowing all about me and my community. Such information is often passed on to visitors and neighbours.

I work a five-day week and only in extreme cases work a weekend. My day, which could consist of four, six or eight hours of work, depending on the service required, but more often on the amount of money a person can afford, might begin at 8 a.m. but usually starts at 8:30 or 9. Six weeks is the maximum time of service at one place. I can return, though, should the person be again hospitalized.

Homemakers are not on salary but are paid according to the number of hours, or days, worked.

Services include:

- planning and preparing nutritious meals
- light housekeeping
- light laundry
- shopping with or without the person involved
- budgetting when necessary
- care of children
- personal care of the disabled or ill
- accompanying a person to a doctor or for treatment
- supervising and assisting with recommended therapy program
- listening and encouraging

Most of my work this far has been with people who have just returned from hospital, or who are waiting to be admitted to hospital. I've been with an 87-year-old woman who has had two cataract operations; an 85-year-old who had open heart surgery; a man with emphysema who was trying to find a permanent housekeeper; a child with chicken pox whose mother was a law student; a young woman with cancer of the liver; a woman in need of back surgery; and others.

I've worked with people of various religious beliefs and no one has objected to having a sister as homemaker. Most people, in fact, have expressed relief and pleasure.

I know I bring much more than household assistance to the people. Through the little extras, the listening, the signs of concern they, especially those who live alone, know there is someone who cares about them personally. This helps much towards their recovery. My presence, as a sister, speaks to these people of God and Church because they invariably talk about both. Frequently I'm asked to say the grace wherever I am working and I volunteer to alternate with the person. One man, I know, had not been to church, or even prayed, for many years; yet we said grace every day for three weeks. I've been asked to read prayers and weekly scripture for shut-ins. One Catholic woman even asked me to bring her daily Communion. This I would do, only outside working hours and with the permission of the Parish Priest.

Although my work can at times be demanding, I am enjoying it very much. In choosing it I had in mind our rule which mentioned one of our works as visiting the sick at home and in hospital and teaching children hygiene and health standards in the home.

Anyone can count the apples on a tree, but it takes someone with vision to count the trees in an apple.

To be a child is to know the fun of living. To have a child is to know the beauty of life.

Alan Doan

Caring - A Spiritual Experience

Anne Johnson, S.O.S.

Care-Ring is a telephone answering service located in the West End of Toronto, providing free emergency help five days a week. The volunteers are concerned men and women in West Toronto, ready to help in a neighbourly manner anyone who needs it.

People call needing a drive to clinics, doctors, dentists, and hospitals. They cannot get there on their own, by T.T.C. or taxi. This is common with the elderly who comprise 70% of Care-Ring's service. Many desperately lonely people are referred to Care-Ring by Public Health nurses or hospital social workers.

At present there are 120 volunteers – drivers, visitors, telephone volunteers in the Care-Ring office from 9 to 12 noon and from 1 to 4 p.m. Telephone volunteers to the sick and lonely; weekend drivers and volunteers to do shopping for those who cannot go out; and volunteers to accompany those who like to shop but need assistance.

Care-Ring is supported through donations from the participating Churches. All denominations are represented. The office is located in the Church Hall of Runnymede United Church. So far the churches have been assessed at $50.00 a year, which pays for the telephone and office supplies. In 1977 when this particular Care-Ring was being launched, six offers of free space in various locations were received. Runnymede was chosen because of its accessibility.

Because of a substantial bequest from a grateful patron, Care-Ring West Toronto is sponsoring a Care-Ring group in Parkdale, which is the closest geographical area to the West end. In the past, we had some concerns about the volume of calls from Parkdale, which we could not handle because Parkdale is not in our area.

East Care-Ring has a board of directors made up of representatives from the contributing churches and from the community being served by the group. The board meets quarterly and is definitely a working board. At the quarterly meetings volunteers are asked to speak on their experiences.

One volunteer spoke on behalf of the visiting team, and urged the need to encourage family involvement and understanding of those whose capabilities are failing. Persons caring for an elderly parent need a few hours off. Care-Ring is filling this need. Others told of the arranging of taxi service twice weekly for a dialysis patient; one summertime task took only ten minutes each evening to lift a paraplegic into bed; fixing annoying little items in the home of a widow where the services of a professional would be too costly; the one-to-one persistence which brought an old man renewed interest in his surroundings and new faith in his fellow companions.

Care-Ring in fact is a service where individuals are working on a personal basis. The friendly help each volunteer offers is a story in itself. As Mr. Speechly, our senior and valued driver, summed up his involvement with Care-Ring: "This is no task for me, I find it a stimulating pleasure."

Our Motto: *"Call if you need help – call if you can help us."*

a bit of HUMOR

There is a foolish corner in the brain of the wisest man.

– Aristotle

* * *

A visitor to New Mexico commented on the dry weather. "Doesn't it ever rain here?" he asked a native.

The native answered, "Mister, do you remember the story of Noah and the ark and how it rained 40 days and 40 nights?

"Sure I do," said the tourist.

"Well," drawled the native, "we got a half an inch that time."

* * *

An obstetrician and a banker were running for a vacant council seat in a local election. In a question and answer session, one questioner asked the banker: "Mr. Jones, you favour a balanced budget, low taxes, and fiscal conservatism. Your opponent favours the same things. Why should we vote for you?"

"Because," said the banker, "you can bank on me."

"True," retorted the obstetrician, "but I can deliver."

* * *

A noted astronomer making a transcontinental flight was seated next to a learned theologian. Noting the clerical collar, the astronomer condensed Christianity quite compactly by saying: "Please, let's not talk about religion. Religion can be boiled down to "doing for others what you would have them do for you!"

The priest, recognizing his much-publicized companion, replied: "Let's not talk about astronomy, either. After all, it all boils down to "twinkle, twinkle, little star."

Schoolboy Howlers

Transparent means something you can see through – for instance, a keyhole.

The Minister of War is the clergyman who preaches to the soldiers in the barracks.

Esau was a mighty hunter who wrote fables and sold them for a bottle of potash.

Joan of Ark was Noah's wife.

Julius Caesar was renowned for his great strength. He threw a bridge across the Rhine.

Average means something the hens lay their eggs on.

An *abstract noun* is the name of something which has no existence, as goodness.

Marconi is the stuff out of which you make delicious puddings.

In 1620 the Pilgrims crossed the ocean. This is known as the *Pilgrim's Progress.*

A glazier is a man who runs down mountains.

The people of Iceland are called *Equinoxes.*

A *grass widow* is the wife of a dead vegetarian.

Subjudice is the bench on which the judges sit.

Quinine is the bark of a tree. *Canine* is the bark of a dog.

A *damsel* is a small plum.

An *epistle* is the wife of an apostle.

An *optimist* is a man who looks after your eyes and a *pessimist* is a man who looks after your feet.

sisters SOS service

Our concept of missionary work remains basically one of service that is characterized by our special zeal – personal interest, enthusiasm, involvement.

If there is something about our vision that causes you to feel an echo or resonance within yourself, perhaps we can help you identify your vocation. If you wish further contact, we would be pleased to hear from you.

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Sisters of Service
1922-1982

Field at Home

Vol. 57, No. 4 Winter 1981

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A Message from Sister General

On August 15, 1982, the Sisters of Service will celebrate 60 years of service in the Church. Throughout the coming year our readers, and ourselves, will be reminded of our beginnings, our blessings and of the great people who have given direction to our Institute. We cannot know who we are unless we know how we came to be; we have to get in touch with our roots. Dreams and plans for the future depend on memories of the past. Thus, in 1982, we shall allow time for celebration and space for rest stops so that we may see where we are, so that we may better understand the dreams, the plans, the goals God has in mind for our future. He may have plans that we have not allowed Him to speak to our hearts, that we have not allowed Him to translate into reality.

We have accepted the invitation of Jesus to "Come follow me". Have we heard or have we silenced His voice when He said, "Take up your cross daily"? Matt. 16:24

The Gospel does not say "Come to me to fulfill yourself". It says "Deny yourself" but when Jesus gave this message to the young man in the Gospel, he turned sadly away. We as Sisters of Service are called by God to show, by the quality of our lives, the Gospel values all people are called to live, with joy.

With Mary we can say "My soul magnifies the Lord". Christianity is a religion of joy. It was born with a song ... "Gloria in excelsis Deo ..." and it has been singing ever since. Joy comes from our faith. Happiness depends on circumstances; joy depends on Him who is above circumstances. Happiness is temporary; joy is permanent. Happiness is derived from things that can change; joy from values that do not change. We can be joyful even when we are unhappy. Jesus was the most joyful person who ever lived yet He was a "Man of Sorrows and acquainted with grief". It is this joy that we should strive for always. We are sad over all that is wrong, but glad over all that is right; grieved over what the world has come to, but we can be jubilant over what has come into the world through Our Lord Jesus Christ "who gave Himself for us".

Let us not lose sight of the "one thing needful" at this time of the year. The Christian Christmas has been replaced with the materialistic Xmas — the Xmas of ex-citement, ex-travagance and often ex-haustion.

You will experience the Joy of Christmas if you think of

J esus
O thers
Y ourself in that order during the New Year, 1982.

Sister Helen Hayes,
Sister General
Sisters of Service of Canada.

Thus It Came About

At all times, in various ways, God provides for his people. In the turbulent 1920's, Archbishop McNeil of Toronto, formerly Bishop of Victoria, together with other Canadian bishops were concerned with ministering to the thousands of Catholic immigrants from the Old World pouring into Canada. At this time, Catherine Donnelly, through her teaching experience in the rural West, felt the same concern, and saw an urgent need for an English-speaking religious community of courageous women who would adapt their lives to helping these newcomers remain faithful to their Catholic heritage.

Thus it came about by a series of providential events that Miss Catherine Donnelly, a teacher from Alliston, Ontario; Reverend Arthur Coughlan, the Provincial Superior of the Canadian English province of the Congregation of the Most Holy Redeemer; most Reverend Neil McNeil, the Archbishop of Toronto, and Reverend George Daly, C.Ss.R., a western missionary, eventually came together to make Catherine Donnelly's inspiration a reality.

The religious institute of the Sisters of Service was established on August 15, 1922. The general purpose of this Institute is indicated in the following excerpt from the Constitutions formally approved May 16, 1934:

> The love of God's glory and of his Kingdom on earth, the spiritual interests of Mother Church in our country, zeal for the salvation of the most abandoned souls and the preservation of our Holy Faith, especially in the outlying districts of our new Provinces, where the Church with the country is still in the making, have inspired the missionary endeavour of the Sisters of Service and guided its foundation.

Father George Daly, C.Ss.R., was asked by Father Arthur Coughlan, C.Ss.R., to shepherd the newly-formed Community, a post he carried out faithfully from January 1922 until his death in June 1956, during which time he was the source of great inspiration to the sisters. It was he who, in his own life, gave us a shining example of the place and the power of prayer.

The Rule of the Institute was simple and flexible so that members might readily adapt their way of life to that of the people among whom they worked. The lifestyle and unprecedented methods followed by the sisters in their missionary apostolate of teaching, nursing and social work were eventually crystallized in the Documents of Vatican II.

The first Sisters of Service were inspired by a directive of Mother Mary McKillop to her daughters, a contemporary community in Australia: "... never see an evil without trying to remedy it, and this for the glory of God, the good of souls and the prevention of sin." Just as the sisters were inspired to aid new settlers in Canada in the 1920's, so today they continue to be concerned and to reach out in a variety of ways to those most in need.

Prayer, humility and zeal are implied in their motto "I Have Come to Serve" taken from the gospel of Jesus whom they strive to follow, "for the Son of Man also came, not to be served, but to serve and to give his life as a ransom for many" (Mark 10:45).

M. Barton, S.O.S.

Two Young Women In Grey

Two young women dressed in grey costume arrived at the C.P.R. station in Winnipeg, on August 9th. In the bustle of the large railway centre, with the exception of a few who were wondering to what organization these newcomers belonged, they passed unnoticed.

These grey-clad women were the first contingent of the Sisters of Service. They are, we hope, the first battalion of a growing army of devoted souls whose sole aspiration and noble ideal is to work in the outlying districts of our immense West among our new Canadians.

The Sisters of Service have opened their first mission in Morton, Man., where for the last twenty years Poles, Germans and Ruthenians have settled in good numbers. Two teachers, fully qualified, have taken over two schools in this district. A graduate nurse will give her services to the sick. Together they will work for the welfare of the people.

Reprinted from the *Field at Home,*
Oct. 1924, VOL. 1, No. 1

CAMP MORTON — HOW IT GOT ITS NAME

In 1920 Msgr. Morton purchased property at Faxa, 5 miles north of Gimli, for a summer camp for Catholic children. In 1923 Msgr. Morton opened the camp and Archbishop Sinnott had a church and rectory built in the area. In 1924, after the arrival of the Sisters of Service, the Archbishop established a parish in Morton. Actually it was one of a group of mission chapels for future development.

Sister Catherine Donnelly was the first sister at King Edward No. 1 school and she had a class of 25 pupils. Sister Margaret Guest had 36 students at King Edward No. 2 school.

In the first fifteen years the sisters lived in Camp Morton. The roads in the area were very poor and during wet weather wagon and buggy wheels would sink up to their axles in the sticky gumbo soil. A new touring car was donated to the sisters in 1929 and was used only in good weather.

Winter Travel 1942 to 47 *Sr. Trautman and Sr. Mill get ride in caboose*

Besides teaching the sisters were also involved in free nursing care. Sister Catherine Wymbs was the first nurse in Camp Morton. (As a nurse during WW. I, Catherine Wymbs received the Bronze Medal of Honor from the President of the French Republic in "Recompense pour Belle Actions"). She was replaced later by Sister Agnes Brunning and then Sister Lidwina Furman. This nursing service was discontinued after the opening in 1939 of the Johnson Memorial Hospital.

Sunday schools were conducted on the missions in the Parish and the sisters prepared the children for First Communion and Confirmation. This work has continued to the present, now the responsibility of Sister Margaret Murphy.

Now that the one-room schools are closed, the children are driven to Gimli where Sister Lena Renaud teaches French, Art, Health and Social Studies.

The big blow almost closed us in

Sisters Rita MacLellan, Ruth Mill (deceased) and Leona Trautman

In 1939 the sisters were teaching at Berlo, a distance of six miles N.W. of their convent. For transportation to school the sisters had three horses. Sister Donnelly, a great lover of animals, had the responsibility of the care of the horses. Sometimes due to the severe winter weather it was necessary for the sisters to get shelter for the night at one of the farm houses. In the wintertime a heated caboose was the mode of travel.

(Facts about Camp Morton have been taken from "Gimli Saga" published by the Gimli Women's Institute).

Ed's note: On a recent visit to St. Catharines, Sister Donnelly proudly told me that the caboose the sisters drove in the winter was now in the Gimli Museum. Sister Guest quipped: "that's where it belongs".

Leap To Freedom

Sister Vera Gallagher, R.G.S.

"Ten Polish sailors jumped ship Saturday night," said Sister Tyszko, turning from the phone, "and they're coming for breakfast."

Two Sisters of Service raced downstairs to fry quantities of bacon and eggs, while Sister Tyszko explained that the boys had hidden in Halifax's Pt. Pleasant Park overnight until their ship had left harbor, and then had turned themselves in to the Halifax Police at 6:00 a.m. that morning. Because Sister Tyszko speaks Polish fluently, the sailors had been directed to the Sisters of Service Residence on Barrington and Tobin — scarcely a stone's throw from the Harbor.

As the Sisters served the young men their story was told. Seamen studying mechanics and navigation on the deep-sea trawler, Admiral Arciszewski, they had hinted to each other of their mutual desire to seek refuge in Canada. The trawler had been forced to enter the Halifax harbor because a seriously ill sailor had to be taken to the hospital; the Captain had requested a helicopter while the boat stayed in deep waters, but the Halifax authorities had insisted that the ship dock to meet a waiting ambulance. The trawler had been in the Harbor for only 45 minutes — long enough for the 10 determined students' jump to freedom.

Sister Tyszko promptly became friend and sister to the men, aged 17 to 20. She guided them to the immigration process (only initiated at this writing) where she acts as Counsel for them.

Indeed it is fitting that the Sisters of Service involve themselves with the sailors; their Convent in Halifax has had a record of meeting and befriending thousands of bewildered immigrants before them.

A glance over the pages of history unfolded in Halifax shows that between 1925 and 1932, as one example, the Halifax Sisters of Service met 1,288 boats (from their Convent they could watch the boats come into harbor); welcomed 199,443 immigrants of whom 101,714 were Roman Catholic; wrote to the Catholic Churches of the destination of the latter so that the parish priest and Sisters could meet and welcome them; provided board and room for 4,269 bewildered single women — young and old; educated and/or found employment for 8,986 women; and met 2,911 trains. In fact, when whole trainloads of immigrants left Halifax, a Sister of Service often went with them to translate for them, help them with their baggage, see them off to connecting trains, provide them with food and needed toilet articles — often the immigrants were destitute, having spent every cent on their fare across the Atlantic.

In 1954 — for another illustration of the work the Sisters did with and for immigrants — the Annals report: "During the first four months of this year 81 ocean liners docked at Halifax, bringing to our land peoples from almost every country of Europe. What life histories could be written of the tragedies of some of these poor people who have escaped from one country to another in search of a home!"

For example, Sophie was a new Canadian when she came to live at the Sisters of Service Hostel in Halifax. "Although Sophie was a stranger," reports the 1954 Annals, "she felt at home, for it was here that she found that for which she had searched: a free country, and one with a dazzling blue sky. "Sophie's native country is Yugoslavia. At one time Yugoslavia, too, had blue skies. At that time life was pleasant, but after the Communists

came the people lost their freedom and each day life became more miserable for everybody."

Sophie, who was only a teenager, bade her parents farewell and, with another young girl, determined to escape. They crossed the mountains into Austria, alone and on foot, travelling only be night and hiding by day. The last part of their journey was the most dangerous, because the area had been cleared and was guarded by soldiers with orders to shoot; the girls slowly crawled across on their stomachs by cover of night. The Austrians promptly put the girls in jail for protection against the Communists; it was a filthy jail, a damp and dark old dungeon. Sophie and Julie tried to rest, but that was impossible because of their bruised bodies — the result of their falls and stumbles on the rugged mountains.

After several days in jail, the girls were placed in a refugee camp. After many complications they finally obtained passports and sailed to Canada. Here they had neither friends nor relatives, nor could they speak even one word of English — but in the Sisters of Service Hostel they found friends. Eventually Sophie married another refugee from Yugoslavia; both the ceremony and reception took place in the Hostel — which had become home to Sophie.

Older women, also, walked down the gangplank into freedom in Halifax. In 1955 the Sisters met Lydia: "She was rather short, and in her dark coat and black kerchief looked like a living silhouette against the whiteness of the Immigration Hall walls. Her hair, or what one could see of it, was rather thin and grey, pulled tightly away from a pale yet not colorless face. Her mouth had become slightly crooked from the lack of all but two teeth

on the lower left jaw. Her face, though somewhat lined, had all the serenity of her sixty-eight years. From this setting her eyes looked out, dark and alive and strangely compelling, sometimes speaking so eloquently that there was little need for words. The fingers of her broad hands were short and showed signs of toil, though they moved quickly for her years.

"Like all the others, rich and poor, she too was subjected to the customs examination. Here again her luggage was not conspicuous except that it was just a bit shabbier than that of the other passengers. Two small suitcases, frightfully old and worn, tied about with stout cords, were all the baggage she claimed. A few plain dresses, a worn pair of shoes, some meager toilet articles, a half dozen hard European rolls and three oranges saved from the ship, comprised her total declared possessions.

"Life had been peaceful and prosperous for her until her husband died and her only son had been killed in the war. Then the Communists had come and taken all her possessions. Through the kindness of a friend near the border she had escaped to a camp. Here she had worked at the only means of existence left to her: from early morning until late at night she sat spinning until there were nights she could not sleep because of her great fatigue. Reaching into her bag she drew out a well-worn picture of the Holy Family, in which Mary is depicted as she sits spinning. 'See,' she said, 'I have worked just as the Mother of God did.'

"Bit by bit she had saved the money for the journey to her daughter who had left for Canada more than 20 years before, the day after her marriage. Here she would find a home; her daughter had not been able to pay for her passage, but she would welcome and care for her mother for as long as she lived." The Sisters of Service located two young men travelling West who would see Lydia safely from one train to another in Montreal, until her daughter would meet her in Edmonton.

The Halifax Sisters of Service generally spoke a second language; one, in particular, had facility in several: "I usually get to the pier about 9:45 a.m.," she wrote. "By this time, a number of immigrants are standing around. Since I always have a collection of foreign papers and magazines, I invite those to follow me who wish papers and magazines in their own language.

"The Polish are certain I am Polish, but probably came to Canada as a child, or am possibly Canadian-born. Then without even waiting to find out if their guess is correct, I am 'Our Sister.' The Ukrainians are much the same, and to them 'Our Sister' is Ukrainian. The Slovaks, too, are very numerous on this ship so that I belong to them also. One Polish man who had been waiting for some time to get his questions in noticed that I spoke to each in his/her own language. He began to get suspicious of 'Our Polish Sister,' and I heard him remark, 'There is something peculiar about our Polish Sister; she is whatever people want her to be.' I could only respond that all are important to me, and I had come to meet each one of them."

With that kind of background, it is only natural that the Halifax Sisters of Service should welcome the Polish refugee sailors, make them feel at home, and that one should speak their language.

The student sailors explained that the situation in Poland is very grave; both economically and politically, they could see no future there. The immediate and most urgent problem is the scarcity of food: people stand in line for hours to purchase bread or milk — only to discover that neither has been delivered. The milk shortage is particulary distressing for families with children. Moreover, the government plans to raise food prices 300% to 400% in the near future.

They had determined to escape from Poland earlier, but the propaganda there depicts Canadians as cold and rejecting — persons who would shove refugees out into the streets. Their plans to escape, however, had never been mentioned, nor even hinted, to their families lest they be interrogated. The men stated that Pope John Paul II exerts tremendous influence on events in Poland — not directly, but insofar as the people are conscious of his efforts and his courage. They themselves had known that if they were caught in their dash for freedom they would be locked up, with every penal law applied against them.

After breakfast (and one young man ate at least four eggs along with his bacon, toast, and marmalade) the student sailors wanted to go to Mass, particularly to thank God for the warmth and friendliness of the Canadian people — and for "our Polish Sister." During the days since they have been in and out of the Convent, recreating on the lawn, finding a home away from home at the Sisters of Service Residence, as had so many thousands before them.

(At this writing, one week later, the immigration process in behalf of refugees has been initiated, and Legal Aid has been provided. The Polish Communities of Halifax and Dartmouth have welcomed the young men at a Polish Mass celebrated at the Church of the Canadian Martyrs, followed by a reception.

To find the current state of the Polish sailors, phone the Sisters of Service in Halifax, 902-423-6026).

Sister Vera Gallagher, R.G.S. is in parish ministry in Seattle, Wash., and has a degree of Doctor of Ministry from the Jesuit School of Theology in Berkeley, California.

Sister Vera Gallagher, R.G.S., was visiting in Halifax when this story occurred. Being an experienced journalist Sister lost no time in getting the story on paper. We appreciate Sister's coverage which gives some background history on the immigration work of the Sisters of Service through the years.

This story of the Polish seamen's "Flight to Freedom" has had good coverage in the Mail-Star in Halifax, by Staff Reporter Peter Duffy.

I have received some clippings from the Halifax Mail-Star of a later date. These young men are studying English in anticipation of being allowed to stay in Canada. Sister Lydia Tyszko, fluent in Polish, has given these seamen assistance. In answer to a plea for dictionaries, each man now has his own.

Sister Tyszko said that their total tuition fee of $100 has been paid for by an anonymous Halifax resident; adding that each boy will also have his own tutor from the girls in the residence.

The Poles left their ship August 14 claiming they wanted to escape economic and political repression in their native land. They have officially applied for refugee status in Canada and have been examined by the federal immigration officials.

The latest news is that three of them have received work permits and are now employed on construction sites in the area. Two of the three have found their own accommodation. The others are being cared for at a downtown hotel by the immigration and the Sisters of Service.

The spokesman for the group said that one seaman is moving to Edmonton where he has a job waiting. He will live there with a relative.

In an effort to help their prospects, Professor A. Jamieson of Dalhousie University is teaching the young men English three nights a week.

SOS and Immigration

AS THE IMMIGRANTS file down the gangway of the ocean liner at the landing-stage of our ports, very few onlookers think of the great drama then and there being enacted. New actors are entering upon the stage of our national life; they have come to play their part in the building-up of our great Canadiadn nation; they will have a pronounced effect on the religious, racial, social and economic structure of our country; they will filter into the stream of our national life and, to some extent, transform it.

No Canadian who sees beyond the surface of passing events can contemplate with an indifferent mind and a disinterested heart this transformation which the problem of immigration necessarily implies. To both Church and Country every New Canadian will be either an asset or a liability; he will influence for better or for worse the destinies of both. The effects of the New Canadians' contact with the Country and its institutions, with the Church and its saving influence will depend more on us than on him. His attitude will be very much what we make it.

To care, really care for the New Canadian is the specific object of the Sisters of Service. Whether at the ports or in residential clubs or in the rural areas of the West, the Sisters have come to serve their Master and His Church in these newcomers to Canada. The Sisters of Service are deeply involved in the great drama of immigration.

GEO. T. DALY, C.Ss.R.
IN THE FIELD AT HOME, October 1926

Sister Agnes Black taken on the Detention Roof at Quebec. An Englishman and a Russian in the background. The little Maltese boy has a withered arm. During his stay in Civil Detention, he was taught religion in preparation for his first Holy Communion. Quebec, 1930.

Group of English, Germans and Hungarians, taken on the roof of the Detention Quarters in Quebec, with Sister Mary Szostak (deceased).

The bad news of the world and nation is very much emphasized and the good news seems to be 'fine print'. It is not that I am unaware of all the unrest, misery and crime but rather that I believe that more recognition should be given to the people who are *LIVING* the Commandments given to Moses by God. I have never heard that God has excused us from following these directives — even in this twentieth century.

Let us be grateful that Our Holy Father John Paul II has finally recovered from the attempt on his life. Perhaps we could listen to John Paul more closely and follow his guidance in working towards a better world. The way I see it is that selfishness, avarice and an almost total disregard for the human being are the causes of most of our miseries, violence, inhumanity, war, etc. etc.

Christmas is a joyful time — let's make it one filled with a greater Love of God and our neighbors.

Merry Christmas and Season's Greetings for a brighter, happier and joyous New Year.

God love you all. Editor.

A Day to Remember

by Marion Haut, S.O.S.

There have been many occasions during the past year which called for celebrations at the Niagara Retirement Manor in St. Catharines, but one that we will not forget is the blessing of our new and larger chapel.

His Excellency Thomas B. Fulton, Bishop of St. Catharines, blessed the chapel and celebrated the Mass, assisted by Rev. Msgr. Anthony F. Tonnos (Pastor of St. Alfred's Parish and our chaplain); and Very Rev. J.E. McHenry, V.F. (retired at Niagara Manor and our week-end chaplain). Father Bruno [redacted] Associate Pastor of St. Alfred's Church, who also serves us, was unable to be present for the Mass.

In his homily Bishop Fulton said that his relationships with the Sisters of Service in Toronto were memorable ones, and that according to his observation the four characteristics of our Community are Sensitivity, Creativity, Fortitude and Energy. He also paid tribute to the Sisters of Service who have and are in the apostolate of catechizing adding that the Bishops of Canada and the priests have only praise for the work of Sisters for the Church in Canada.

Sisters B. Knopic, A. Brunning, A. Bryden and M. Haut were received as extraordinary ministers of the Holy Eucharist by the Bishop with the injunction that their lives reflect the life of Christ in the Holy Eucharist.

Sisters Agnes Black, Clara Graf, Margaret Guest, Matilda Grace with Msgr. McHenry.

Bishop Fulton blesses the Chapel of our sick, infirm and retired sisters at St. Catharines, assisted by Msgr. A.F. Tonnos and Msgr. McHenry.

Bishop Fulton with Sister Catherine Donnelly.

More than words can say . . .

A bilingual lesson on things that really matter

BY TEDDI AND DICK BROWN

Two young boys from Quebec came to stay with us in Toronto last August for a French-English exchange visit, and it turned out to be a revelation: about Canada, about kids, about some of the things that really matter — and some that don't.

We went into the whole idea with a good deal of apprehension. We only managed to talk ourselves into the project by assuming a scholarly detachment. The boys really *should* have the second language, and this was the way to get it. Besides, they'd be having fun — wouldn't they?

The exchange — there are thousands of them every year in Canada — involved sending our English-speaking boys to spend a couple of weeks in Quebec with French-speaking boys of the same age. Then there would be a turnaround, and the two Quebec boys would spend two weeks visiting with our sons in Toronto. There are a number of organizations that arrange the nuts and bolts of these exchange visits. An agency called Visites Interprovinciales sent us application forms, which we filled in and returned. The agency then informed us that a couple of families in the Quebec City area were keen on sending their boys, one age 10 and one age 13, to visit Toronto. The French families sent us pictures of their boys.

The older boy, Louis Legaré, was from Lac St. Charles, and the picture showed him smiling. Martin Gagné, from Breakeyville, was smiling too. But the smiles didn't help us — we began to worry and so did our boys. Richard, our 13-year-old, said he'd rather spend two weeks at the dentist than go and stay with some strangers. Anthony, the 10-year-old, just turned terribly quiet on us; he wasn't sulking — he was simply frightened.

We hung on tightly to our detachment. After all, Anthony had come home from school one day in February and told us, "I'm the worst one in French in our class." He'd been very upset, close to tears. And since he was in a French immersion system that would continue into the next year, we figured we had to do something to help him. Richard's marks in French weren't too bad, but his accent was something like John Diefenbaker's used to be.

We telephoned the Legarés and the Gagnés and set the dates, beginning in early August, and made the travel arrangements. Then we began to worry even more. What if Richard and Louis or Anthony and Martin didn't get along? They had to spend four weeks together! What if they hated one another? Would it be weeks of shouting and fighting, bloody noses and all? Letters from the Legarés and Gagnés convinced us that they would welcome our sons warmly in their homes — but what would happen out in their neighborhoods? Would the kids in Lac St. Charles and Breakeyville give Richard and Anthony a hard time? And how would the kids in our WASPy corner of Toronto treat the two French-Canadian boys? Would they tease them? Would they make them feel like outsiders?

By the time we put Richard and Anthony on a plane bound for Quebec City, we were loaded with doubts about the entire visit. We waved good-bye and crossed our fingers at the same time.

We told our boys they could phone us twice, once each week (we didn't want frequent phone calls kindling homesickness). There were no calls for four days. Naturally, we worried. Then one evening, after dinner, a voice was there on the phone asking "Maman?" It was Richard — and he

still sounded like John Diefenbaker. But at least he was trying. "Les repas sont délicieux," he said carefully.

"How are you? Are you having a good time?"

"Oui."

"Do you like Louis? Are you getting along?"

"Oui."

"What have you been doing?"

"Nous sommes très . . . busy."

Mme. Legaré came on the line, and with the combination of her halting English and our halting French, we learned that everything was absolutely super. Richard and Louis were truly friends. Richard came back on the line to say good-bye. "Donnez my love to les chats," he concluded.

"Good-bye Richard. We'll see you soon."

"Oui."

The call was a tremendous relief, but it reminded us that we hadn't heard from Anthony. Then his call came, two nights later, and marvelously — incredibly, we thought — he was just as happy as Richard. Maybe even happier.

"We built a tree house," he said, right at the start. "It has three storeys, and we don't let Martin's sisters come into it."

"Are you enjoying it? Are you speaking French?"

"Oui."

Mme. Gagné came to the phone and explained that they'd been at the cottage, which had no phone. Anthony was doing fine, she said. He and Martin had hit it off perfectly. No problems. Anthony was speaking French. Picking it up very well.

Anthony came back on, said good-bye, and in Toronto we toasted Visites Interprovinciales for its ability to pick winning combinations. The truth, of course, is that we'd been much to concerned. Visites Interprovinciales and the many other exchange organizers know what they're doing. Visites Interprovinciales has been arranging French-English exchanges since 1936, and the executive secretary, Margot Browne of Toronto, says clashes between the young people are rare. "Kids are kids," she says. "They get along. They don't have the prejudices that adults have."

But happy exchange visits are certainly not a matter of luck. There are about eight or nine Canadian organizations that arrange bilingual visits, and they work very hard at putting together suitable pairs. Some organizations use computers to match compatible kids. Visites Interprovinciales emphasizes the old-fashioned, personal touch. It does gather particulars on the age and interests of applicants, but the crucial matching comes when Margot Browne sits down at her dining room table, spreads the applications in front of her and begins to study the faces in the photographs. She'll pick up the pictures of, say, a 12-year-old girl from Chicoutimi and a 12-year-old girl from Winnipeg, look hard at them for a minute or so and decide that, yes, these two will get along just fine.

Exchange visits have been soaring in popularity since French immersion (in which students are taught in French all day or half-days) began spreading across Canada during the early seventies. In fact, most requests for exchanges with Quebec come from the provinces that have the most immersion classes — British Columbia, Alberta and Ontario, in that order. In 1980 about 50,000 young Canadians took part in bilingual visits. Most exchanges are now group visits; a whole classroom of Grade 7 students in Calgary (as an example) will visit back and forth with a Grade 7 class from a school in Trois Rivières. Visites Interprovinciales sent 5,000 young people on exchanges in 1979-80, and only 300 of these were summer visits by individuals. All the rest involved school groups and took place during the school year.

One big reason exchange visits have flourished in the past 10 years or so is financial help from governments. Both federal and provincial governments are helping

with travel costs for exchange students. The federal government has a program called Open House Canada which contributes to agencies such as Visites Interprovinciales and to local groups that want to set up their own exchanges. Not all of those exchanges are French-English. They may be North-South, East-West, Labrador-Newfoundland — as long as Open House is satisfied that they'll help to educate young Canadians about their country.

Brian Gilhuly is the Open House director, located in Ottawa. "We spend a great deal of time trying to overcome the impression that we are only interested in French-English exchanges," he says, a little wistfully. But he adds that about 60 percent of exchanges are bilingual.

If you ask around about the background of exchange visits in Canada, people tell you: "Talk to Jim Biggar. He started it all." Biggar is now 72 years old and lives across the street from Upper Canada College, the private boys' school in Toronto where he taught Canadian history for 42 years. As a young teacher, Biggar was concerned about the number of Canadians who could speak only one language. On a visit to Quebec, he found a number of families who were interested in arranging exchanges. He then recruited some boys at his school who were interested in learning French, and soon the first Canadian exchange program was under way.

"I thought it was stupid for people to know only one language," Biggar says. "Europeans can speak three or four. Surely Canadians can learn to speak at least two." Oddly enough, he never learned to speak French very well himself. "I made all sorts of efforts," he says, "but I was never any good at languages. If I watch French television, I miss all the jokes."

But both Biggar and Margot Browne agree that any student on an exchange is bound to pick up some knowledge of the other language. "Even if it doesn't show much," says Browne, "it's there. There's a kind of osmosis that goes on."

We wondered if osmosis had done anything for our own boys as we waited for them on Saturday afternoon at Toronto International Airport. We also wondered about their new friends — how they'd get along in English and among the English. The four of them appeared on an escalator, popping into view one behind the other: Richard, Louis, Martin and Anthony. The French boys looked apprehensive.

On the drive home we sorted out the language situation in our minds. Louis, the older French boy, had a pretty good knowledge of English, which was fortunate, considering Richard's ignorance of French. The younger Quebecker, Martin, was skimpy in English — but then Anthony was pretty good in French. Strangely — and luckily — we'd wound up with a good linguistic fit.

The visitors were painfully quiet in the car, and we knew we'd have to give them some time to get their bearings. It was a good thing, in a way, because Richard and Anthony were talking nonstop about Quebec. We heard about the baseball games in Lac St. Charles, about Louis' cat, Martin's cottage beside the Chaudière River, Louis' uncle's restaurant and the old stone houses of Quebec City.

"Louis wants to see a baseball game," Richard said. Then he turned to Martin: "You like baseball, Martin?"

Martin looked puzzled. Anthony translated, and Martin beamed. "Oui," he said.

"Martin wants to go to a go-cart track," Anthony said.

"Oui," said Martin, getting the drift.

As we eased into the driveway, we wondered once more how the visitors would make out with the other kids in our neighborhood. Oh well. Surely a little teasing was a small price to pay for a good, solid grounding in a second language.

The visitors did get to a baseball game and to a go-cart track. They went to the Canadian National Exhibition and the

Ontario Science Centre, and our family drove across into New York State for a picnic. The French boys took in a couple of movies — in English — and they chummed around with all the neighborhood boys. And nobody, not once, came even close to teasing them.

They liked Toronto, loved the subway, loved our cats. Just like the cats in Quebec, they said. And everybody liked Louis and Martin. None of this should have surprised us, but it did. We'd expected them to survive the visit, but we had not expected — not really — that they'd have had such a good time. Or that we'd have such a good time, too. The visit turned out to be an emotional thing for us. We watched the shyness of the French boys fade away. They began coming into the kitchen to chat. Louis using English and Martin using mostly French — though he began saying yes instead of oui.

Louis' English improved. Martin picked up a sprinkling of vocabulary: cat, thank you, subway, swim .... He certainly didn't become fluent. But both of them did go home knowing more *about* English just as Richard and Anthony learned a great deal *about* French.

And everyone, including us, developed a surprising closeness. At the airport we said very sad good-byes. When the last moment came, and the two boys from Quebec turned to head through the security check, Louis had reached the stage where he could no longer speak — in either English *or* French — and we couldn't either. So we simply exchanged final handshakes and hugs. In the end, language didn't matter.

Reprinted from The Review *Vol. 65 #4, 1981.*

We have Served

January, February and March Anniversaries of our deceased Sisters:

January 1, 1971	Eileen Bridgeo
January 7, 1969	Jeannette Kinch
January 8, 1972	Florence Regan
January 26, 1933	Mary MacNeil
February 5, 1978	Carolyn Albury
February 18, 1978	Josephine Dulaska
February 23, 1954	Catherine Wymbs
February 23, 1981	Anne O'Connor
March 8, 1963	Ann Geraghty
March 14, 1978	Lidwine Furman
March 22, 1967	Mary Burke
March 24, 1976	Kathleen Schenck

AGNES BLACK, S.O.S.

As we go to press, we have the news of Sister Agnes Black's death on November 24th, in the 54th year of her religious life. Please pray for her. Obituary will follow in our Spring issue.

John's First Christmas

S.J.B.

It was unbelievable that a twelve-year-old knew nothing of Christmas, had never had a Christmas gift nor seen a Christmas tree, but it was true of John.

John's family lived fifteen or twenty miles from town in a log-cabin home which was completely isolated. There were no nearby neighbours, the family did not have a car — nor even a horse — the children did not go to school. The father seemed an intelligent man, the mother had been a school-teacher and taught the children at home. More than that we did not know.

When John became ill his father carried him the two or three miles to the railroad, flagged a freight and brought him to the hospital. It was just a week before Christmas. The illness was serious enough to keep the boy in hospital for two or three weeks.

At twelve years old John was too big to fit comfortably into our pediatric beds or unit. Instead he was admitted to the west ward where he had seven men for companions. As was usual, the seven developed an almost proprietary interest in him. They were both concerned and confused by his apathy toward the coming festivities. They were even more confused when they learned that he knew nothing whatever about Christmas.

While the sisters ministered to John's physical needs they unfolded to him the beautiful story of the Incarnation. Between the teaching and the general air of excitement John was mildly excited himself by December 24th, but only mildly. He didn't know what we knew about his "first Christmas."

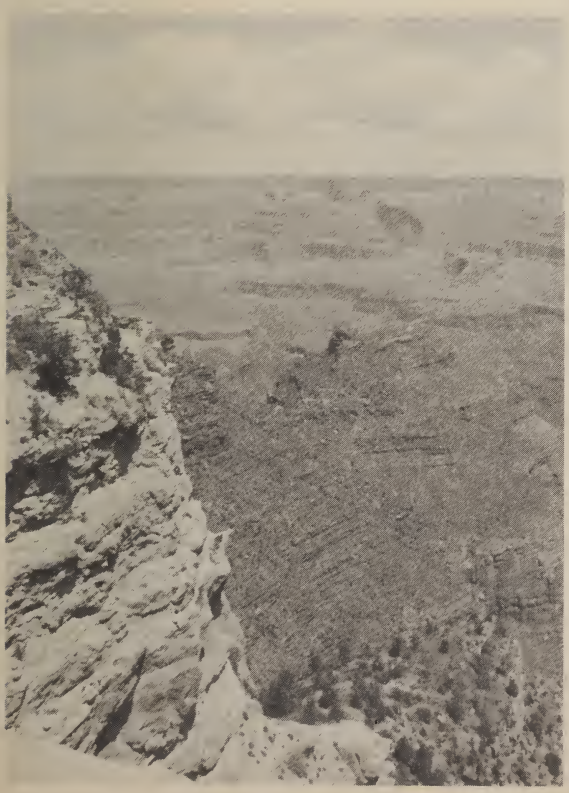
After "lights out" on Christmas Eve, when all the patients should have been asleep in the west ward but none were except John, we brought an extra table to his bedside. Quickly and quietly we covered the table, set up a small tree, erected the Christmas Crib and placed John's gifts all around the Crib. The gifts had come from the men in the ward as well as from the sisters and lay-staff. It was very late when the men finally slept and very early when they wakened on Christmas morning. But boy-like, John slept on. "I wish that darn kid would wake up," I heard one of the men mutter.

We finally wakened John though I don't believe he thought himself awake when he saw the table with its glorious array. He blinked, he shook his head, he leaned over the table, he looked around in bewilderment. (The men, God love them, were elaborately unconcerned but were not missing a trick.) At last John realized that all he saw was for him. There was a gift for each member of his family too. He was very quiet for a while, then aggressive, arrogant and boisterous as is the way with little boys of all ages when they try to hide deep emotion.

There is no ending to this story, just as there is no real beginning. We could only hope that the story of Christmas, the gifts which commemorated God's love would be seeds falling on good ground. We could but leave John to God. The episode was an effective reminder that of ourselves we can do nothing.

Jesus of Nazareth

He was born nearly 2000 years ago in a humble village
of a peasant woman.
He worked as a carpenter until he was thirty.
He didn't go to college
He never wrote a book
Never had a family or owned a home.
For three years he was a preacher
He never held an important office
or did anything that is associated with greatness.
At 33 his public turned against him,
His friends deserted him.
He was crucified between two thieves,
and was buried in a borrowed grave.
Today he is the central figure of the
human race.



For great is the LORD and highly to be praised; awesome is he, beyond all gods.

For all the gods of the nations are things of nought, but the LORD made the heavens.

Splendor and majesty go before him, praise and grandeur are in his sanctuary.

Ps. 96: 4-6

Parents Praise The Home Religion Program

This program is based on the Canadian Catechism Texts.

Dear Sister,

In the past my husband and I have been rather conservative with our prayers and attitudes. This is the way we were brought up by our families. Now with our children growing up we find they are actually teaching us to be more spontaneous and vocal with our love of the Lord. We like to sing our songs of praise and have our conversation with the Lord. The teaching and the learning of our religion has changed so much from my school days and I think children now are learning to love God and trust in Him at a much earlier age. I am glad I am in a position to learn along with my children for in their innocence they have much to teach me.

Dear Sister,

We were a bit slow getting started. Brian seemed bored, maybe he has heard it all before. He was used to being in a fairly large class, and his mind wandered. Probably being new at the job I wasn't the best teacher. But that all changed. One day he found he enjoyed the course and was very cooperative, then he really started to learn things.

I believe it has been a good basic course and he has learned a lot from it. He is ready to start his next course this coming Fall. He likes your comments and thinks Sister must like him. I think it is good there is no criticism so they don't worry about displeasing you and that his not so fancy art work isn't the most important.

In all we feel it has been a successful year, and look forward to the next course. Thank you for all the work.

Dear Sister,

... We usually had her little sister who just turned three in April listen in on the lesson and I thought you might enjoy hearing about her comprehending God so far. One day we were all sitting around and Betty and her Dad were talking about things Jesus would approve of and Anne got in on the act by saying quickly while looking up at the ceiling: "And I can do that too, can't I Jesus?" and then she looked down at the floor and changed her voice to a deeper tone and said: "Yes, you can Anne" This really tried our straight faces as she was very serious.

Thank you for all your helpful comments. They've really encouraged us.

Dear Sister,

Although our year is not yet done, I wish to say that teaching my girls of God and all his love for us has been truly rewarding. Our lessons have brought this family close together and taught us how to share our love for each other through and with the love of God. I think the activities set forth enable the whole family to participate in lessons. The celebrations, also, mean a family affair. When the girls learn a Bible verse, and then hear it some Sunday in Church they turn to me with great big smiles saying "I know that one, Mommy!"

Submitted by *Mary Corke SOS,* Regina, Sask.

Camp Morton — at all seasons

Margaret Murphy, S.O.S.

In Camp Morton, Manitoba, the Sisters of Service are involved in teaching, in the school and in religious education.

Since Sister Catherine Donnelly's departure on 25th January 1981, to live with our sisters at the Niagara Retirement Manor in St. Catharines, we are two. Sister Lena Renaud looks to secular education trying to put into it a feeling of God; and I am fortunate in having a free hand in religious education.

Sister Renaud has been teaching French and Art for years at Camp Morton but this past year Health and Social Studies have been added. Even with a heavy schedule and large classes sister finds the time to visit the people in need. To know that someone cares makes the burden a little easier, they tell us.

An active Ladies Aid Society assumes responsibility for the success of the Parish Bazaar which finances the pastor, the religious program and other needs of the parish.

This year the religion students are exhibiting their own versions of the main events in the life of Christ — his birth, passion, death and resurrection — in booklet form with the pupils' drawings in color.

As Religion Co-ordinator my task is that of meeting the teachers and pupils in the presentation and receiving the Word of God. This means meeting with the teachers four times weekly, and with the pupils three times. There are the preparation plans for 16 teachers and myself which we believe will bring approximately 135 young people closer to God in both love and understanding. Parents and children alike ask: "When do religion classes begin?"

What about Christmas? You guessed right. There are the preparation for and the executing of pageants for each of the three parishes. There are skits — "Annunciation", "Visitation" and "Nativity" — acted by the little ones as the older pupils choral-read the gospel narrative. The children's sincere efforts make this program very effective. There was also a responsive parochial participation in our lenten projects, the Living Rosary and the Crowning of Mary. And the climax of the religion program is the First Communion and the Corpus Christi procession.

Sister Murphy with some of her pupils.

We Hear From The Parents ...

"God bless you for this lesson. We tried the celebration suggested, and found we all love each other very much and have stopped and realized we have hurt the people we love the most; mostly out of frustration. There has been a notable change — a wonderful new understanding of each person's pressures. This lesson has helped us to realize God is not punishing us — He loves us. We hug a lot again without any words spoken. We have got back the gentleness of understanding. It is a wonderful peaceful feeling that love and forgiveness brings."

* * *

"Jeff loved the story (Zaccheus) because right now at school a little boy is being very mean to Jeff and not being one for trouble he has been in a great turmoil as to how to handle this. This little boy lost his daddy last year and Jeff seems to want to understand how he feels. He comes home many days punched and kicked and has decided on his own not to fight but to tell the boy he wants to be his friend like last year and that he can talk to him anytime. I am very proud of him because in his heart he believes that to show love is the answer."

* * *

"We did learn the lesson of friendship. He loves to listen with the deepest concern of the disciples. I find Conrad is starting to be more open towards his friends, less shy or wary."

* * *

"I let Brandon (6 yrs.) try to remember what our church looked like inside. I was surprised at how much he remembered and never mentioned before ... I was pleased with this lesson — it seems we never have enough time to explain things to our children. I realize now they grasp more than we give them credit for."

I need say no more since parents and children have clearly spoken of their growth in grace. I thank God for the graces He gives me enabling me to fulfil our S.O.S. motto "I Have Come to Serve." I ask that God continue to bestow his blessings on the teachers who have so generously participated in this program.

The Call

The Master seeks —
One who is free and ready
To undertake a life task
Of service and risk for Him.
Are you the one He calls?

The Master seeks —
One who sees the needy poor —
The anguish of the confused —
Their dilemmas, their stresses —
Are you the one He calls?

The Master seeks —
One with generous love to
Cherish the sick, the wounded,
The wanderer, the searching —
Are you the one He calls?

The Master speaks —
Come! Be My hands, serve My poor.
Trust Me. Give your life, your love
To Me. Will you share My life?
You are the one I call.

Leona Trautman S.O.S.

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